Fig 3

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F. S. FERGUSON

THE TREASURE OF THE SOUL.

Wherein we are taught how, in dying to Sin, we may attain to the perfect Love of GOD, and our neighbour, and consequently unto true blessedness and Salvation.

Many years since written in the Spanish Tongue, and now newly translated into English, By *A. P.*

1 Tim. 1. 5. *Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of Faith unfained.*

Gal. 5. 24. *And they that appertain to Christ, have crucified the flesh, with th affections and lusts.*

Edinburgh, Printed in the Year Anno 1680.

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THE PREFACE OF THE AUTHOR TO THE READER.

THE *more graces a man hath received of* GOD, *and the more he is indued with knowledge of understanding: the greater punishment he deserveth, if therefore he be unthankful. And againwhosoever acknowledgeth the benefite*

nesites of GOD, *he also by all natural reason is bound the more to love him. Now all books are replenished with knowledge and learning, now is the holy Gospel sealed and confirmed with the precious bloud of the immaculat Lamb of* GOD, *to the end we may have a greater assurance of the unspeakable love towards us. All books, I say, are full, the earth doth a-lound with preachers, sounding forth, as Trumpets, the great power and excellency of the Almighty, for to draw and stir us up to laud, praise, and give thanks to our Crea-*

tour,

tour, and most loving Father. But we are all so prone to unthankfulness, and so ready to forget his benefits so largely bestowed upon mankind, that there is none almost to be found, who unfainedly do seek him: But all run and flie head-long into dark and obscure places of sin and wickedness, Moved therefore by the premises, I have finished this book, to the glory of GOD, and (as I hope) to the furtherance of the godly. And because that now-a-days our slothfulness is so great, and our desire and stomach to the glory of GOD so faint, weak and

ſlender; I have uſed her in this my book, ſundry ſimilitudes and parables, by theſe means to intiſe the minds of men the more to the deep conſideration of the contents of this volume.

THE

THE TREASURE OF THE SOUL.

IN times past there dwelt in a huge and great Forrest, a wise and godly man; daily watching, fasting, and praying, devoutly serving the LORD; who being desirous to attain, as much as lay in man, to the true and perfect knowledge of understanding, and the love of GOD; leaving his Cottage, determined with himself to travel through all the world, for see to if he could find any that would vouchsafe to teach him the same. And after great and wearisome journies, met in the end with a Shepherd, feeding his flock in a green pasture. He being very glad of this,

having as yet in none of all his Journies found or seen any man; came to him and said, Brother, I thank God that I do see thee: whereupon the shepherd bidding him welcome asked him what he lookt for in this desart: I look, said he, for a Knight, who but now is gone by this way.

CHAP. II.

Doth instruct the Pastors and Teachers of the People..

DEsire, for it was that holy mans name, marvelling greatly at the provision, diligence and care which the shepherd took in his trade: for that he a crook in his hand, a baghad hanging at his right side, wooden clogs at his feet, and a long coat upon his back; besides at his left side, two horns hanging at his girdle, the one somewhat bigger than the other, and two great dogs lying before at his feet, and not far from thence, his cottage environed with a hedge of thorns round about it. The shepherd

herd perceiving *Desire* to behold & view him so diligently & narrowly, asked him the cause of his wondering, and that if never before he had seen any shepherd. Whereupon *Desire* answered him, how he had seen divers of them, but none so well provided and furnished of all necessaries as he was, desiring him most friendly, that it would please him to shew and declare unto him those things which he should in courtesie demand and ask him. The shepherd having granted to satisfie him in all his questions, so far as he was able, or his knowledge should reach unto, *Desire* began and said, Tell me, I pray thee wherefore carriest thou this crook? Why demandest thou of me this question (quoth the shepherd) art thou a country swayn & a herdman, and doest thou not know this? I do carry it (said he) that I might lean upon it, and keep me from falling when I lead my sheep about the pastures. To rule likewise my sheep with it, and to drive them into the right way, and to keep them toge-

ther, that they run not astray, and seek sundry wayes according to their own pleasure. For when one runneth before, and the other behind, then do I drive the hind-most forward. And what hast thou in this bag (quoth *Desire?*) Divers and sundry things, answered the shepherd; First of all, I have a tinder box, for to strike and make fire in cold weather, and to dresse my meat for me and my household. Besides, I have in it, bread, ointments, a small bottle with oyl, and salt giving these to my sheep oftentimes, but chiefly the salt. Wherefore doest thou wear these woodden clogs, demanded *Desire*? For to keep my feet warm when it freezes, or else dry in rainny weather, answered the shepherd: For if I should wear fine and proper shoes, they would be quickly worn and spoyled in the wet and snow? What doest thou with this long coat, said *Desire?* It serveth to cloath me (quoth the shepherd) for if I did not wear this coat, I should not seem to be an herd-man. But

of

of what ſtuffe is it made (demanded *Deſire?*) It is made of ſheep-skins, (anſwered the ſhepherd) for if my frock were made of wolf-skins or of any other kind of beaſt, the ſheep would ſmell it quickly, and would fly and run away from me: but now that I am clothed with their wooll, they love me, know me, and follow me. Tell me (quoth *Deſire*) what haſt thou in this ſmall horn hanging at thy girdle? Ointments (ſaid the ſhepherd) to anoint my ſheep withall, when they be ſcabbed. And what haſt thou in the other horn ſome-what bigger then the firſt (demanded *Deſire* ?) Tincture and colour (anſwered the ſhepherd) to mark my ſheep withall, for to know them again when they are ſtragled by chance among other ſtrange ſheep. What doſt thou with theſe dogs? Thoſe dogs bark in the night, turn and chaſe away the Wolves, for the better ſafety of my ſheep, and becauſe I ſhould the more quietly take my reſt without fear. Wherefore doeſt thou all

things so advisedly (quoth *Desire?*) Because I have a good bountiful Lord (answered the shepherd) who hath promised me great recompence for my pains, although I rather do this, more through the love which I bear him, then for the recompence I do look to receive at his hands.

CHAP. III

Treateth yet of the same matter.

Desire did marvel greatly at all these things, being wonderfully well pleased, that he did all this through meer love, and told him, brother, seing thou spendest the most part of the day in the fields, I pray thee canst thou not shew me which way a certain Knight is gone travelling up and down without company? because they have thrust him out of his house, and his own subjects will not know nor receive him; therefore doth he seek one with whom he might dwell and remain for ever. What is this mans name, quoth the shepherd? He is called

called the *Love of GOD*, (answered *Desire*.) I know where he commonly keepeth (said the shep-herd) and if I had one to look to my sheep then would I bring thee my self where he dwelleth, to ease thee some what of thy journey, for thou must know that he loves shepherds, and is glad of their companies. and although he be a Knight, is notwithstanding a shepherds son: But because I have no body to keep my sheep, I will shew the way as near as I can. Therefore brother, go through this desart and great forrest, at the end whereof, thou shalt find a costly palace, where none but women dwell, who will shew thee where thou mayest find this Knight. For he is of such friendly &vertuous nature,and conversation, that he despiseth no mans company nor fellowship. These words did very much please and rejoice *Desire*, and chiefly, because they put him in hope, that he should find out the *Love of GOD*, saying, brother, I pray thee, shew me the direct way, that

I may not misse my way: I may not leave my sheep alone, (quoth the shepherd) but yet I will appoint and get thee good company, that will lead thee GOD-willing in the readiest and best way: take therefore this Dog for this purpose. But what is his name (quoth *Desire?*) He is called *Good-will* (said the shepherd.) I thank thee (quoth *Desire*) and GOD have thee in his keeping. The LORD be with thee and thy guide, (answered the shepherd) and bade him farewell.

CHAP. IV.

Of the Palace of Humility.

WHen *Desire* was parted from the shepherd, who had committed him to the way with his new companion, being a great comfort unto him in his journey; after many nights and dayes travelling, came at the end upon a Sunday, in a green and large field, very pleasant, the ground nevertheless being nothing but

but gravell and very drie: whereat *Deſire*, marvelling greatly how it ſhould be poſſible, that ſo fair and flouriſhing herbs could grow in ſo rockie a place, fit rather for thorns and thiſtles, then for any thing elſe Eſpyed in the midſt of the field, a ſumptuous and coſtly Palace, whereof he rejoyced: and in all haſte going to the houſe, found the gates thereof ſhut, and a fair Damſell ſtanding without by her favor and outward apparell, ſeeming very honeſt and vertuous. Who ſeeing his dog, was afraid of him, and began to ſhake. But *Deſire* willed her not to fear him, becauſe he was not wont to do harm to any man. *Deſire* marvelling at this Damſell, watching at the gates of the Palace, ſaid: Tell me I pray thee ſiſter, what lookeſt thou here for alone? I tarry, anſwered ſhe, till they open the gate, that I might enter in. How art thou called then, quoth *Deſire*? my name is, ſaid ſhe, *Vain-glory*. *Deſire* having tarried long at the gates, and ſeing that he thus watched in vain, began to knock, (for at

the door did hang an yron hammer, called *Patience*) to see if any man would come to open the gate. And presently there came an ancient and reverend father, being porter and keeper of all the house, to open the doores and his name was the *Fear of God*, *Desire* seeing this old and worshipfull father, after due reverence done unto him, said: I am come hither, sir, to look for a certain Knight, called the *Love of God*, and they have told me how he should be past through this forrest, and come into this house; therefore full fain would I know whether he be here or not. The porter was glad of these words, for he loved intirely the *Love of God*, being his brother, and said unto him, Son, wherefore doest thou look for this knight, what busi ness hast thou with him? Most reverend father, answered *Desire*, I do ask for him, because I do rejoice in him, and stand in great need of him. How so, quoth *The fear of God?* because, said *Desire*, I would willingly dwell with him

and

and be his ſervant; for in all this countrie there is none who lyketh me better, although I might have had many others that moſt gladlie would have entertained me. But I have been certified of him by others, how he is a noble, courteous and bountifull Lord to his ſervants. It is moſt true, anſwered the Porter, that thou ſaieſt; and not long agone he came by this way, with ſmall company, yet notwithſtanding, at this preſent he is not within, but tarry here a while, till I go call a Damſell, who will ſhew thee directly where thou mayeſt find him.

CHAP. V.

Vain-glory keepth the watch at the gates of the Palace of Humilitie.

Deſire tarried gladly till the Damſel ſhould come with the Porter, and not long after, there came forth, a very humble and vertuous Lady greeting him very friendly, and he likewiſe her, ſaying, I pray

pray thee Lady tell me thy name: my name is (said she) *Esteem me nothing*. And how is this house called, quoth he? The *Palace of Humilitie*, answered she, because there are many Ladies dwelling in it under one soveraign called *Humilitie*. And what gentle woman is she (said he) that watched without at the gates? She is called *Vain-glory*, answered she, watching continually at the gates till they are opened: and whensoever the Porter looketh not narrowly to her or taketh small heed to his charge, then she presumeth oftentimes to come in. Wherefore wilt thou not suffer to come in, said *Desire*, seing her words, her apparell and favour seemeth to be honest and vertuous? Ah, brother, answered she, thou doest not yet know her for she is a most pestilent and wicked creature, and although she seemeth honest by her outward behaviour, she is therefore not any thing the better, but rather the worse What injury doth she then unto thee, said *Desire*? As much as she is able to do, answered the Ladie;

for ſhe is daughter to a wicked father, called *Self-love*, and to a worſer mother, called *Self-conceit*. Theſe three being our greateſt foes in the world, are yet greater enemies to the Lord and Chief of the houſe, called *The Love of GOD*.

Wilt thou know what injury ſhe doth unto us, whenſoever ſhe entreth by one way or another into the houſe? ſhe is very greedy and hungry, and runneth preſently to a garden, and eateth all the fruits of the beſt tree which we have, by the which we do live onely and are all maintained; and having but one of theſe trees, which is not yet very fruitfull, when ſhe hath thereof ſtollen the fruits away, we remain very poor and are ſcarce able to live. Beſides, which is far worſe, ſhe is a great flatterer, and hath ſo ſmooth a tongue, that whenſoever ſhe is come within, there is none that is able to thruſt her out again, but only our ſoveraign *Humility*, whom when ſhe ſeeth, preſently ſheweth her heels and runneth away, as faſt as ſhe can. Therefore, it is beſt not

to let her come in, and to this intent have we made this Old man our Porter, because he is some thing hard and froward, and speedily clappeth the door to her face, and taketh great heed that she enter not by stealth or on a suddain. More-over, we have desired him, that he should look well to his charge, in opening and shutting the gates. *Desire* wondring at this Ladies words, said, Thou hast reason not to suffer her to come in, seing what great harm ye all receive by her.

CHAP. VI.

Of the way to Humility.

TEll me, said *Desire*, who brought thee in this fair and costly palace? Two Ladies, (answered she;) the one called, *Contempt of the world* and the other, *Contempt of her self*: whereof the last is more holier then the first. These two Damsels did guide and conduct me hither, and desired our soveraign, that it would please her to entertain me, but she would

would never have done it, unleſs it had been for a certain Knights ſake, who met us in the way, and brought us hither, and for the love of him, gave me this garment, and received me into her ſervice. But if GOD had not granted us this grace, that we had found this Knight in our way, we ſhould have taken all this pains in vain, for ſhe would never have entertained me. How do they call this Knight, (quoth *Deſire*? *The Love of God* (anſwered ſhe?) all which did make *Deſire* glad, and did increaſe his deſire more to ſerve him, becauſe he perceived that the *Love of GOD* was ſo much eſteemed of in this place. Siſter, (ſaid *Deſire*) of what kindred were theſe two Ladies who brought thee hither; For it profiteth greatly to vertuouſneſs, to be the child of honeſt and godly parents, becauſe, for the moſt part, the tree taketh her force from the root? I know their kindred very well, (anſwered the Lady) for they be of a great ſtock, and their father is (for they are ſiſters) one of the chiefeſt

chiefeſt in the Kings Court, and is called *Knowledge*. Beſides, I do know their Grand-father, called *Obſerving*; a very wiſe and ſenſible man, doing all his things with counſel, and advice, who took a wife called *Wiſdom*. Then ſaid *Deſire* the Knight who met thee upon the way, was he alone? no (quoth ſhe) for he had a Page with him, whom he loved ſincerely; and was called *Neighbourly-Love*. Canſt thou not ſhew me (ſaid *Deſire*) whither this Knight is gone? I (ſaid ſhe) but firſt, we will go within, and I will bring thee to ſome that will give thee better direction. But good Lord, (quoth ſhe) what doeſt thou with this great Maſtiff, He is given me, (ſaid he) for at the firſt I had but a ſmall one that was brought up in my chamber, till I met a ſhepherd, who hath beſtowed this dog upon me, to bring me in ſafety through this great Forreſt. How doſt thou call him (ſaid ſhe?) *Good-will* (anſwered he;) it is a very good dog (quoth ſhe) and if thou canſt keep him well, thou ſhalt be

ſure

ſure, as long as he ſhall remain with thee, that he will not ſuffer any harm to fall upon thee, and thou needeſt not to fear that thou ſhalt go aſtray out of the right way. Tell me (ſaid *Deſire*) who ſhall ſhew me this Knight? Brother, (anſwered ſhe) he dwelleth far from this place; and thou muſt go ſeven dayes journey at the leaſt through this Deſart, before thou canſt come to him where he dwelleth. There be ſeven houſes in this Deſart, and there is no other high-way, but one. But for the *Love of GOD*, I will ſhew thee a ſhort foot path, which will ſhorten the way, that thou mayeſt come the ſooner to the journies end but thou muſt follow my counſel. *Deſire* was glad to hear theſe words, and chiefly, becauſe ſhe did it only for love, and ſaid; whatſoever thou commandeſt me to do, that will I do moſt willingly, thereby to find out the *Love of GOD*.

In this Deſart (ſaid ſhe) ſtand eight houſes or palaces; The firſt is the palace of *Humilitie*; the ſecond, of *Juſtice*; the third, of *wiſ-*

dom,

dom; the fourth, *Fortitude*; the fifth; of *Temperance*; the sixth, of *Faith*; the seventh, of *Hope*; the eighth, of *Charity*; and in the last of all, dwelleth the *Love of GOD*, and is soveraign of the house, and all this way must thou go, so thou wilt not go out of thy way. But as I have told thee before so according to my promise, will I shew thee a foot-parh to shorten thy way. But first of all, thou must dwell for a time here in this house for to learn, mark, and remember all our manners, and become acquainted with our soveraign, and her watching maids, and never to forget their names, nor their countenances. And when thou shalt have had a tryall of all belonging to this house, and shalt bring certain tokens from us to the *Love of God*, then soon will he entertain thee, for the great affection he beareth to our house above any of the rest, and chiefly, when he shall see, a letter from our Soveraign. Wherefore (demanded *Desire*) doeth this Knight love this house

more

more then any other ; for in my judgement it is the pooreſt, and bareſt of them all ? Thou muſt know, that this houſe was firſt builded in this Deſart, and all the reſt are ſubject under it. And our Commander, and chief Governour, the firſt founder of it did well here ; and although he went in progreſs oftentimes for to ſee the other his friends and ſubjects, ſo to keep them in good order, yet notwithſtanding all this, would not be called but a ſon of this houſe *Deſire* having given a diligent ear to hear words, found his heart to be more inflamed with love, for he did conceive her meaning very well, and ſaid : that he would willingly remain there for a time, till he had learned all their cuſtomes. Let us go within then, (ſaid ſhe) and took him by the hand, and went to ſhew him all the houſe.

CHAP. VII.

Conference betwixt Humility & Deſire.

AFter that the Lady had shewed him all the house, he greatly marvelled at the fairness and beauty thereof, & the more, because it seemed outwardly but very simple, and homely, and of no great shew, but was within very profitable and necessary; the foundation whereof, was not set upon gravel or sand, but upon a fair and precious stone. And after he had said his prayers (in the Chappel standing in the house) the Lady did lead him into the chamber of her Soveraign, who received him most courteously, and because she found him so advised, and circumspect in all his words, bade him to sit down next to her side, and said My son, wherefore art thou come to us, seing that we are so simple, poor, and despised? Ah, most reverend Lady, answered *Desire*, I seek for a Knight, called the *Love of GOD*, and I am told that I shall not find him, unless I remain for a certain time with your Ladyship, and if it would please you, I would most gladly tarry here at your obedience

dience and commandment. Thy good will, ſaid the Lady, pleaſeth me well, but firſt of all, remember thy ſelf, and have care what thou haſt to do, leſt thou repent hereafter. God grant me grace (quoth he) to remain conſtant in all vertues, and ſtedfaſt in all Godlineſs. *Amen* ſaid the Lady. And that it may pleaſe him who hath begun in thee a good work, to bring it to perfection; for it is neceſſary that thou ſhouldeſt put thy helping hand to it, as much as lyeth in thee, and that God do accompliſh it. What muſt I do then, ſaid he? I will tell thee, anſwered the Lady; If thou art minded to remain here with us, then thou muſt ſeek to keep my daughters favour, who brought thee in, and take her as thy governeſs, for ſhe is called *Eſteem nothing*. And we have put her in this office to entertain ſtrangers, becauſe ſhe ſhould inſtruct them; and thoſe that will not be under her commandment, can never remain conſtant or ſtedfaſt. I am ready,

quoth *Desire*, to take her for my governess and guider in all my actions But may it please your Ladyship to let me know your name, your kindred, your estate, and by what means you are become a Soveraign to all these Damsels and Ladies; for I was told before I came in, that it was necessary for me to know all this, that by these means I might love your Ladyship, and all your household the better; and likewise when I should go from hence, that I might give those that should ask me good directions and certain tokens of my former abiding here? My name (said she) is *Humility*, my father was called *Contempt of himself*, and my grand-father *Knowledge of himself*, and my grand-mother *Knowing of GOD*, and my grand-father was born in a City called, *Remember what thou art, what thou hast been. and what thou shalt be.* And my grand-mother was born in a City called *Remembrance of the Love of GOD.* And to come to the City where they were born, there are but

but two wayes, and two gates to come in only. The one is *Himself*, and the other the *Creatures*. Besides they say, that none can come into the foresaid gates but flying: And how the Lord himself hath builded the City with his own hands, for there is no man able to build so great, fair, and strong a City, but he only. How, said *Desire*? The Lord who is so excellent will he busie himself to make such wals of earth? I answered she, for he is a cunning Mason, and delighteth greatly to make walles and mountains of earth. Wherefore doth he this, seing he needeth nor wanteth nothing, (quoth *Desire*?) Therefore answered she, because he is so bountifull that he will never be idle in doing good to others. And of all that he doth, seeketh but every mans health, rest and salvation, although the honour hereof appertaineth to him only. And therefore he maketh his works of such slight and vile stuff as earth, to be the more praised of all. I marvel, said *Desire*.

that such a Noble and High LORD will be praised, and feareth not to fall into vain glory? Not so, quoth *Humilitie*, for he is so perfect in all goodness, that no imperfection can any way touch him. And the glory which we do give him is not vain, but is his due as belonging unto him And although we should give him as much honour as ever we could, yet in no wise should we pay that which we do owe him, and much less attain to that he is worthy of. And therefore he will be praised and honoured, not because he is ambitious but because he is the most perfect in all justice and perfection, and will that every one should receive that which is their own, and due unto them: and because we do owe unto him, which is good alone, all honour, praise and thanks, he will therefore in justice, that we do give it unto him. And whensoever any other doth desire to look for it, as if it were his own, then may he well be called vain-glorious, stealing it from him to whom it only belongeth,

eth, and is worthy of no better title then of a thief. that will ſeem to uſurp GOD'S right, which is due onely unto his divine Majeſtie.

CHAP. VIII.

A diſcourſe made by Humility.

Deſire ſaid, I pray your Ladiſhip (ſeing you have ſatisfied me in the reſt) to tell me by what means you are become a Soveraign to this houſe for in my judgement, it is a great honour and credit. And perchance it might be my luck to be once a commander of ſuch a like place, for there is great difference to command, and to be commanded The Lady *Humility*, hearing theſe words, began to weep bitterly. Wherefore, *Deſire* demanded her the occaſion of her ſorrow & weeping. Then anſwered ſhe: I weep, becauſe I ſee thee outwardly, and not inwardly clad with *Humility*, and carrieſt only the bare name of an adviſed man, thy heart and mind

being, notwithſtanding far from it. In vain haſt thou ſpoken yet to me, and till now, haſt thou diſſembled with us all, becauſe ſuch thoughts and deſires, do utterly diſpleaſe my GOD and Father, who being man in this world, and having taken upon him our ſhape and nature, ſought not with words or deeds to command, but rather to be commanded of the ſimpleſt: And whoſoever keepeth not this way, taketh the high way to condemnation; miſſing the right path leading to eternal life. Ah; poor and miſerable wretches that ſeek to command and direct others, having more then enough to command and govern themſelves. Whoſoever hunteth after this honour, ſeeketh care, grief travel, pain, diſtreſſe and danger. O heavy burden! that bringeth to a man both pain and grief; and the ill-will, gain-ſay, and murmuring of thoſe that were bound in duty to recompence labour with thanks and thankfulneſs: which thou ſhalt find to be moſt true, if thou remaineſt but

but a while with us. And becauſe I ſhould ſatisfie thee upon thy demand, I will not hide from thee this ſecret, but for the *Love of GOD* open and diſcloſe to thee my heart. When I came firſt to this houſe, I humbled my ſelf as a ſlave and ſervant to all the reſt of the Damſels, which lowlineſſe I have continually ſo loved, and embraced, that the mercy of God did marry me to this mind, as to a husband, by whoſe means *I* have gotten this office, although *I* did utterly deteſt it, and refuſe it. When *Deſire* did hear this he honoured this Lady greatly in his heart, and eſteemed here to be very vertuous that would for the *Love of GOD*, become ſo humble and lowly: and ſaid, now doe *I* ſee, whoſoever will become a governour and commander of others, muſt firſt of all follow your Ladyſhips ſteps, and learn to be humble andcommanded. *It* is ſo, my Son (anſwered ſhe?) and if thou didſt underſtand me right, then thou ſhouldeſt percieve that they are not my words, but the

everlasting truth. How should I understand them (quoth *Desire*) Thou must know (said she) that he who humbleth himself, shal be exalted; although he doth not humble himself to that intent to be exalted, for by these means he should fall into pride and humility and pride are contraries one to another, For if one humbleth himself in any work which he taketh in hand, in no wise may he become proud of it, although in his work consisteth humility, yet in himself (humbling himself to such an end as I have spoken of) should consist pride and ambition. And because the work taketh his Name and title from the intent of a mans mind: it happeneth that such humility is properly termed, with the name of pride and arrogancy. And to speak more plainly of this, humility is not altogether contrary to pride, seing they do remain at one time in one body together (which is contrary to the Nature of contraries) but the spirit of the one, is quite repugnant to the other

other, ſo that they cannot abide one anothers ſight; for humility is only the work, but the ſpirit of humility, maketh a happy end of the ſame, together with a good intent, for to humble himſelf.

CHAP. IX.

Humilities diſcourſe of the battels between the Fleſh and the Spirit.

THis my low mind (ſaid *Humility*) is my faithful helper and defender, in a battel which I dayly ſuſtain againſt a mighty Princeſs of another Palace, who hath a great ſort of Ladies under her juriſdiction; and her court is called, *The Palace of Pride*; and the ſoveraign thereof, *The pride of Life*. Every day ſhe cometh for to contend and quarrel with me, coveting to ſcratch out my eyes: And bringeth with her the Lievtennant of her houſe, commonly called, *The Concupiſcence of the fleſh*; with her ſteward, *The Concupiſcence of the eyes*: theſe three

are

are accompanied, with another wicked Woman their Mother, who hath nourished them all, called *Oblivion*. But because she is oftentimes of no force, and very weak, therefore she bringeth with her a foolish idiot, and unbridled watching maid, called *Maliciousness*, besides three other more, the one called *Wrath*, the other *Slothfulness*; and the third *Envy*: And with these two last, there comes two other, named *Ill suspition* and *False judgement*. These are altogether my mortal enemies against whom I am forced to fight, and to strive; and whensoever they have made an entrance here in our house, then by the lowness of my mind, I drive them out again, and do give them the foy. But when I and my company have done this, then must we be careful only but for one thing, which is, diligently to look that this Damsel, called *Vain-glory*, (continually keeping Sentinel at our door) do not enter; for whensoever she cometh within, then she doth rob us of all

all the profite, delight, and pleaſure, which we did take in overcoming the others; ſo that we can no wiſe enjoy the fruits of our paln and travel. And when theſe other Ladies (ſaid *Deſire*) make an entrance here within, for to endammage you; wherefore doth not ſhe that ſtandeth without at the gates, come in with them? Becauſe, (anſwered *Humility*) that the other Ladies have wings, and never enter through the door, but flie alwayes over the walls of the houſe; and oftentimes do hide themſelves in ſome corner of the houſe, and ly in ambuſh for to aſſault us when we think leaſt upon them. Therefore it is moſt neceſſary that we ſhould watch and ward continually, that we be not aſſaulted, being altogether unprovided for to fight. Let us ſpeak ſomething more plainer of this point (quoth *Deſire.*) Wherefore do you contend and ſtrive with them, ſeing it is not well done to give an evil example to others: which happeneth, when men ſee ſuch

Jarres,

jarres, strifes, and contentions between wise and godly people, who should be merciful, meek and bountiful for the *Love of God* towards every body. We battel and contend with them, (said *Humility*,) and seek to drive them out of our houses, because they are mortal enemies to the *Love of God*, who is our only Land-lord, and in matters which are contrary unto him, we should not will nor contract, or enter in League with any body.

CHAP. X.

A discourse of the Concupiscence of the flesh, and how to overcome it.

THe good-will and loyalty which Lady *Humility* did bear to the *Love of God*, did wonderfully delight *Desire*, and said; Madam, I would be glad that it would please your Ladyship to shew and teach me the means whereby you do use to overcome these wicked Ladies your enemies, and drive them out of your house.

houſe. I would to God, anſwered ſhe, that thou were herein ſatisfied: but becauſe I do not yet know thy nature will & mind, but only by certain external ſigns, whereby one may be deceived, it cauſeth me ſome what to doubt of your honeſty: for honey is not ſweet to every body, for the diverſity of ſundry natures and complexions. My Soveraign, quoth *Deſire*, even as I am here, and as your Ladyſhip doth ſee me, ſo I yeeld my ſelf into your power, my reaſon and will wholly ſubmitting to yours, that I might receive inſtructions by theſe means for to find out the *Love of God*. Moſt willingly will I then ſatisfie thy mind, anſwered *Humility*, and diſcloſe all my ſecrets and communicate unto thee my daily exerciſes Firſt of all, my godly pretence and purpoſe being my husband (whereof I have ſpoken unto thee before) made me by the means of contempt, to overcome the world and by chaſting and faſting to rule my own fleſh, and to vanquiſh Satan by humility, and make me Sove-

raign

raign of this house, but chiefly of my self, which is the most of all. For when my flesh feeleth that I travel and endeavour to please the *Love of God*, then it doth resist me with all his crue, and is continually disquieted with my doings, but nevertheless my soul doth then remain in peace, contentment, and quietness. *Desire* did marvel greatly at the words of the Lady *Humility*, and said, I pray your Ladyship, that it may please you to instruct me by some similitude in these things, for I am somewhat dull of understanding, so that I shall better conceive your meaning by an example or comparison. This motion did greatly please *Humility*, and chiefly, because she saw how he did begin to wax humble, in confessing the dulness and grossenes of his wit and understanding, and said: My child, whensoever any of the foresaid women do enter in; then I behave my self in this sort: as for example, when *Concupiscence of the flesh* beginning to strive with me before

fore she is able to come to me, I know her, and her conditions very well, for she is very gluttonous, and gathereth forces by eating & drinking; therefore, I withdraw from her all dainty kinds of meat, & will not give her so much of ordinary dyet, as she doth desire to have. And because my forces are not able to withstand or to vanquish her, (for mine own houshold cometh to aid and assist her) I crave and call for help at the hands of God, who standeth alwayes at my side, to strengthen me against these wicked women. Moreover, I do esteem my self to be as a beast, who doth eat no more then his Master doth give and allow him But when his Master seeth that he is greedy at his meat, he doth restrain his mouth with a muss, because he should not eat but at such times, and such as it doth please him to give unto him. Wherefore the *Love of GOD*, my only Master, hath put about my mouth a musle, called *Sobriety*; that I should eat no more then will suffice nature, and hath told

told me, that I ſhould of that yet ſomething withdraw, if I would pleaſe him. In this ſort is this wicked Lady vanquiſhed and overcome, as much as it doth concern my own ſelf. But becauſe ſhe doth not only aſſault me with mine own fleſh, but by others, doth provoke and draw me to ſenſuality and uncleanlineſs: therefore I avoid her as much as I am able, eſchewing all things whereby ſhe ſeeketh to intice me to her love and liking; eſteeming this to be the beſt and only remedy to eſcape her ſnares and deceits. Furthermore, ſhe aſſaulteth not only my body, but alſo my mind with divers and ſtrange imaginations and thoughts: for the which to avoid likewiſe, I judge it the beſt remedy to caſt my mind upon my Saviour Chriſt, and continually to behold his death, paſſion and martyrdome, as alſo to remember the pains of hel, the ſtraitneſſe of the laſt Judgement and myfinall end, and that I muſt appear before the Tribunal Seat of God, to give an account of all my words,

words thoughts and deeds. And by these means this wicked woman is overcome, vanquished, and quite overthrown, being Lievtenant to the *Palace of Pride.*

CHAP XI

A discourse of Humility, speaking against the Concupiscence of the eyes and pride of life.

IT availeth not to overthrow the one, unless I should endeavour my self also to vanquish the other her fellow and companion, who is Steward of this ungodly palace, and is called *Concupiscence of the eyes.* And oftentimes she offereth first the combat; but I overcome her by my godly intent and purpose, saying whensoever she is ready to come, In vain dost thou seek to assault me, for I am not unlike to a beast, that doth care for nothing, but what is before him, and esteemeth of no other superfluitie, but what he needeth, and there-withal is contented being

being nothing curious in that which he lacketh, nor careful whether the saddle and the trappings are clean, neat or old, or whether the stable or manger be altogether fit for him or not, but is sufficiently satisfied when he may stand or ly, for to take his natural rest. And because I esteem my self to be such another for the *Love of God*, I will use my body according as they are used: for when the Master doth perceive that they wax wild and stubborn, he putteth a bit and bridle in their mouth to rule them after his own will. Likewise hath the *Love of God* bridled me with a bit called *Shamefastness*, that I should not curiously behold and love vanity, for it is dangerous to behold that which is forbidden to be desired and coveted. Wherefore the *Love of God* hath given me warning, whensoever I should come to see a thing which is beautiful, comely and delightsome to the eyes, that I should not set my mind upon it, but should disdain it as a trifle of nothing, and should con-

continually love, and behold the chiefeſt felicity, being a treaſure not ſubject to mutability, or unconſtancie, which is my only Saviour JESUS CHRIST, who doth ſeek and demand my heart and love, and will moſt bountifully reward me for the ſame. And by theſe contemplations I overcome the other Damſel. Now when theſe two are driven away, there reſteth yet the laſt who is their ſoveraign to be vanquiſhed, who hath more deceit and ſubtilty then all the reſt, and watcheth continually over the good works of a man, and is called the *Pride of Life* And whenſoever ſhe cometh, ſhe is alwayes accompanied with one Page or an other; the one called *good*, and the other, *evil intent*. But ſo ſoon as I do eſpy her, then I uſe her in this ſort; and tell her, Avoid thou wicked and deceitful *Syren*, for if I ſhould give ear to thy ſweet poiſoned words, I ſhould draw upon me a ſea of calamities and miſeries. And although thou counſeleſt me, that I ſhould grudge at the chaſt-

chastnings and commandment of others; yet I will not hearken to thy words, for I tell thee plain, I think that he loveth me, who doth chasten and rebuke me; so that I come not to shame, and be utterly cast away. Sometimes she doth present her self under the colour of Envy, and tells me, This body is in such authority and this hath such a commandment but no body esteemeth of thee. The one is Soveraign, the other Lievtennant, the other Steward & overseer of the other: but thou art accounted but as a Kitchin-drudge, being notwithstanding, as old and as good as any of them all. Thou art without office or commandment & esteemed amongst them as a slave of all slaves, because they never commit any charge to thy hands; therefore thou mayst well see, that he who doth most, is least considered of. Hereafter then use thy self other wise, for whosoever maketh himself a Sheep, the Wolf will quickly eat and devour him. These and such like things doth she cast before

me,

me, and cometh dissembling-wise to me, although I knew her not, nor could perceive from whence these lamentable words did spring and grow. Whereupon I answered her in this sort, Content thou thy self, I have not forsaken the world and mine own self, to rule and command others, but to be governed and commanded my self; Long agone have I purposed to be obedient, and therefore I will do that whereunto I am called, For GOD will never ask an account of thecommandment which I have had here in this world, and how highly I have been advanced in office and authority, but how I have behaved my self in mine estate; how I have executed those things which were commanded me; how I have humbled my heart towards him; Therefore I will diligently execute the vocation whereunto God hath called me, and not to meddle with other mens Office and Authorities. For I am assured of one thing, that it is a step and degree to salvation

to be obedient, dutiful and humble from which no man can fall, but by an aspiring mind. And therefore I have no occasion to complain for this my baseness sake, but rather the more to thank and praise the Lod, and greatly to rejoice that he hath taken away from me all occasions of fear and peril, whereunto honour and authority both oftentimes lead and bring a man. And herein let St. *Austine* satisfy thee, *And in nothing have I felt more Gods wrath then when he appointed me to rule and govern others.* And therefore, my son, marvel not of this, for even as this Damsel (who is Soveraign of the palace of *Pride*) is more addicted and given to all manner of iniquity and wickedness, so we one our side had need to be the more circumspect, strong and diligent, for to avoid her snars and subtilties. And to be short, I will shew thee here a thing of no small importance being a remedy whereby thou mayest vanquish and overcome all these wicked crue together at once, or else

elſe every one apart: For when one of them cometh, whoſoever ſhe be, in complaining wiſe, do then as I do, namely, when the *Concupiſcence of the flesh* cometh, complaining, that they give her too little, and too cold cheer, or that her drink is too ſmall, or too ſowre; then I anſwer her, It is moſt certain that he who hath more then he deſerveth, hath no reaſon or occaſion to complain; and thou doſt not deſerve a cruſt of bread, or a cup of cold water, as the beſt of Saints have confeſſed, in truth of themſelves, and therefore thou doſt deſerve a great deal leſſe, who art not to be compared unto them in holineſs of life, being ſo unſtedfaſt in Gods ſervice, and ſo unthankful for his benefits. What occaſion haſt thou then to complain, ſeing thou haſt more then thou art worthy of? And the ſame ſaith her likewiſe when ſhe miſliketh her apparel. The like anſwer I give unto the other, called *Concupiſcence of the eyes* when ſhe ſtires & provokes me with the deſire of coveting this or

that, saying to my self, O thou vile and poor wretch, that which thou desirest under the colour of need, is superfluity, and contrary to the poverty of the spirit. And although she is not by this altogether overthrown, yet notwithstanding it doth diminish, at the least our self-love and pride in our vertues. And we Christians (who do profess the Name of Christ) should be ashamed to be endued with less vertues then the Heathens & Idolaters were, amongst whom *Seneca* was the only mirror and pattern of vertuous poverty as it is yet manifestly to be seen in his works and writings. The like answer I make to the third Damsel, being called the *Pride of life*; whensoever she goeth about to tickle me with a desire to be honoured esteemed of, exalted, and to command, thinking within my self, O thou miserable creature, thou dost enjoy more honour then thou art worthy of, if thou couldst only conceive it. For hast thou not deserved to burn in hell fire with the dam-

damned souls? And behold what honour the Lord doth shew thee, to suffer thee to dwell in peace and quietness amongst his creatures; I, and which is more, hath received thee into his service, and hath made thee one of his domesticks and household! And although thou art altogether unworthy to be the least of his servants, yet hath he chosen thee to be one of his minions, and will not let thee part from him night nor day, but requireth that thou shouldst speak with him continually, and praise and thank him for his goodness. Moreover he doth feed thee in this transitory and mortal life, even with the bread of Angels, and setteth thee at his own table for to banquet with him. Thou proud wretch, what canst thou crave more? where wouldst thou clime? wouldst thou fall down again from whence thou art come, for to ly as deep in the bottomless pit of hell, as thy father Lucifer doth? what would thou have more? dost thou desire to be God himself? Thou lackest

nor needeſt nothing, O unhappy creature as thou art! open but only thy blinded eyes, and confeſs that thou haſt more then thou deſerveſt or art worthy of. Be contented with what God ſendeth thee, and with thine own eſtate, and perſwade thy ſelf, that all things which do happen, do come to paſſe by Gods ordinance and appointment.

CHAP. XII.

A diſcourſe of the wayes and means to vanquiſh the wicked Damſels.

WHen theſe three are overcome, then eaſily mayeſt thou overthrow her, who is their nurſe and mother, called *Oblivion*, who comes creeping into the houſe through a thouſand holes; ſometimes ſhe finds her ſelf in the morning, ſometimes in the evening prayers, and ſometimes in our work and labour: And alwayes I rebuke her in this ſort; I tell thee, woman there

there is no man that keepeth a beaſt in his ſtable to be idle alwayes, and to take his pleaſure onely in eating, drinking, and ſleeping, but that he might worke daily with ſome courage, For whenſoever a beaſt is not tamed with working, faſting, and watching, he growetn quickly ſtubborn & ſtiff-necked againſt his maſter. But when the maſter ſeeth that he is ſlow, and nothing quick, then he uſeth a goad or ſpur, to drive and prick him forward. Even ſo hath the *Love of God* procured for me a rod, called *Fear*, whereby he drives me forward. And I that am a ſervant, and the pooreſt of all the houſe, know very well that a ſlave is not kept, but for to worke and travel, and no body ſhould make great account of him, or eaſe his task, or feed him daintily becauſe he ſhould not wax too bold, or too ſtubborn: for there is no worſe man then a wicked priſoner. Further, I ask her, whether the Kingdom of heaven is to be gotten with eating drinking, ſleeping, and ſecureneſs

of life? Not so truely, for our Saviour Christ did not enter into it in this sort. And seing that he who is our onely guide, did not take this way to come thither, but by pains and sufferings, entered into everlasting blessedness: therefore, If we will obtain the same joy, then are we forced to walk in the way of sufferings and poverty: for when the head will go this way, and the feet another, the body shall never be joyned and come together. And if we do not keep the high way of suffering, travel, pain, and contempt, then we can in no wise be incorporated, but shall be cut off as unprofitable members and branches, and be cast into hell fire. And if we refuse to be partakers of his Crosse and passion, then we shall not participate of his joyes and resurrection. And if we do not find Christ, in punishing our flesh, as he was whipped, spitted at, dispised, wearied, poor, hungry, thirsty, and suffering death between two theeves, as an ill doer; being nevertheless

without ſtain or ſpot, and altogether innocent: then we are ſure never to taſte of his joyes, and enjoy his lovely and ſweet countenance, being now made King of all kings, and Lord of all lords: ſometimes this wicked woman comes to aſſault me, when I am in my chamber at my prayers, although ſhe were wearied and troubled with too much heat or froſt. Then I tell her, woman, a devout Damſel feeleth no tediouſneſs of a good thing. Beſides, what ſhall I pay to the Lord again, for all that he hath given me? What can I ſuffer to requite my dear and well beloved Saviour Chriſt? Who through meer Love, hath loſt his life upon the Croſſe, not lying there at his own pleaſure, as I do here; but was thrown moſt cruelly upon it, and there ſtretcht out as with a rack, not clothed, but naked; not under a cover, but under the bare skie; not with warm ſhoes on his feet, but pierced with great & cold iron nails, and all this for my ſake. Wherefore then ſhould I grudge to

ſuffer a thing of nothing, for the love of him; All which is yet ſmall in compariſon of the reſt? For he hath not only moſt gladly and willingly for my ſake, ſuffered the miſeries and calamities of this life; not for an hour, a day, or a moneth, but for three and thirty years together; and beſides, remained three hours alive upon the croſs, in ſuch pain, grief and martyrdome, that no tongue is able to ſpeak it, or any underſtanding to conceive or comprehend it; all which ſeemed little unto him for the great love and affection he did bear to all man-kind; and particularly to every one of us, and would have ſuffered much more if it had been needfull: he notwithſtanding being a King, and I worſe then a ſlave; he God and I more viler then the earth, duſt or aſhes; he moſt holy and innocent, and I a great and grievous ſinner, worthy of ſevere puniſhment. And ſeing he hath done all this for my ſake, ſhould I think it too much to do any thing for the Love of him? And is

the

the ſervant better then the Maſter? Therefore *Oblivion* avoid, for it is no pain to me to be here, ſeing I do not ſuffer any grief or adverſity; And unleſs I ſhould do this with a a good will, or ſpiritual pleaſure, the hand of God might fall upon me for it is written, Curſed is he who doth the work of the Lord negligently, and careleſly. For he cannot abide that one ſhould ſerve or offer the ſacrifice of praiſe and prayers unwillingly: but is pleaſed when they ſpring and come out of a joyful and unfained mind. When now this old and accurſed wretch is overcome, then muſt we endeavour our ſelves to vanquiſh the other fooliſh watching maids, whom the worſer they are, of the greater, and of more force are their temptations and aſſaillings: and the leſſe they are mortified, the uneaſier are they to be rebuked and overthrown. Now when the firſt, whereof I have ſpoken, called *Maliciouſnels*. accompanied with her Daughter *wrath*, doth both aſſail me, then I give the n

this answer, Charity is bountiful and patient; and thus with my good intent and meaning my husband, I quite overthrow them. Further, I tell them, although that mine acquaintance, who profess great love and friendship towards me, do offer me some secret wrong and injury, seing that I deserve, and am worthy of more, I am willing to hear it patiently for the *Love of God*, and and perswade my self, that they greatly favour me, that they offer me not so much as I (if all things were rightly considered of) have deserved. And this the Lord suffereth for my sins sake, for to make me ready in this world, that I might learn to suffer some-thing in the mean season for his cause. Those, whom thou sayest that with me ill, and do speak ill behind my back, and cannot abide my sight, they hate not my soul, but my sins only, my faults and wickedness: there I am bound to Love them, for their purpose and intent is good and godly. And if I am Gods servant, I shall

soon

soon spy and hate mine own faults. Wherefore then should I curse or wish any harm to them, who do that which I would endeavour to do my self? I will therefore conclude, and there-withall drive thee away from me. Those that do report ill of me, and seek to hinder me, are they not my brothers and sisters? and seing that they be such, am I not commanded to love, and in no wise to hate them; by force and vertue of the commandment, *Love thy neighbour as thy self?* And whensoever she doth assault me with another of her servants, called *Envie*, who bringeth with her a two-edged sword, commonly termed, *Spight at another mans corporal and spiritual vertues*, Then I answer her as followeth (But first of all, you must know that she is a venomous and spightful damsel for she withereth, consumeth, and killeth her self at the prosperity and good success of her neighbour, and revolveth again, and rejoyceth at their misery and adversity. But now to my answer.) Thou sayest

sayest that others are indued with greater wealth, beautie, and better gifts of nature then I, wherein I do rejoyce, and account me the happier; for in this, and in the life to come, I desire, nor wish for nothing but for *Jesus Christ* who is the Angels and my onely treasure; mine, and all Creatures beauty; my gain, and the fountain of all goodness. Therefore, let those love the other things that will, as for me I do thirst after nothing, but after Christ and his Love. For there is no exception of the rich and poor, of the foul and fair with him, but he regardeth onely the humbleness and lowliness of the spirit. And thou sayest that others do possess such and such wealth, and that they receive great gifts, and I none at all: and I say, that although they enjoy all this, that I possess yet much more then they, for I bear so great and noble a mind, that I esteem it a great baseness to settle my heart upon such mean, vile and transitory things, as all earthly things are. But now I

will

will overthrow thee with humility, wher of I bear thename &tell thee, that the children of God cofreelypoſſeſs all theſe gifts & many more,and not that I am but a ſlave, and not worthy of the leaſt of theſe things. Then ſhe turneth her back quickly, and preſently aſſaulteth me with a ſpiritual envy of another mans goodneſs and holineſs of life, ſaying, this man is more adviſed, more fervent in prayers. quieter, more mortified, and ſoberer then thou art: Whereupon I do anſwer her, and I ſay, Let us now ſpeak with reaſon; Wherefore ſhould I ſpight at this, ſeing they prick me forward to godlineſs, and give me an occaſion to rejoice, when I ſee that my good Lord and Maſter hath ſuch ſervants who are ſo fervent and holy, and do love him ſo much without diſſimulation. Therefore, the more I am bound to pray, that it would pleaſe his divine Majeſty to beſtow more gifts and graces upon them, to the end he might be praiſedand honoured the more by them. For if

one

one did love his master, would he not be glad that he were known, loved, and honoured of all the world, and that he likewise should enrich them with temporal and spiritual riches and blessedness? Avoid therefore thou accursed and wicked creature, for thou knowest not what charity means, seing thou art the brood of so wicked a Damsel. Therefore I tell thee father, I would be glad (so that it might be without the damage of my salvation) that my Lord and God should deprive me of all these bodily and spiritual gifts, where-withall I am endued; and bestowe them upon others, who should use them better to his glory, then I who am unworthy of the ground whereon I tread; and most unthankfully have entertained his graces and favours so abundantly bestowed upon me. For I desire nothing else, then the glory and praise of my Lord and Master; and if it were possible upon my owne charges although my self should receive no benefit by it at all. Dost thou not know,

know, that our God doth all things in great wisdom? He knoweth the vessels before whereinto he poureth his graces, and because he knew me to be unfit for such favours, for my uncleanesse and prides sake, that would be puft up with a vain presumption of my self, mine own works and vertues, therefore hath his wisdom not beautified me with them, and yet *I* am well contented, and will desire no more then *I* am able to use, both to his glory, and mine own salvation.

CHAP. XIII.

A discourse of the wayes and means how to overcome all manner of wickednes.

MAlicioulnes third daughter is *Slouthfulnes*, who is of a wonderful wicked nature, because she is to all spiritual actions which concern God, in whom consisteth our salvation, very cold, negligent and slothful. And when she beginneth

to

to assault me, then *I* do withstand her with these armours; *In* vain dost thou seek thou accursed wretch to draw me from my prayers and spiritual exercises. and therefore to overcome thee, I will be more diligent, and zealous in praying, watching and fasting, to pass my time in godly contemplations. And when she seeth that thus I prepare my self to the combate, she taketh another course with me, and sayeth, Dost thou not see and perceive that thou art altogether without fervency and that thou shalt pray against thy stomack, whereby God is rather provoked unto anger, then thereby pleased; and rather tempted, then honoured; who doth desire to be served with a burning zeal, and joyful mind, and not with an unwilling and drowsie heart. Whereupon I do answer as followeth; Avoid hence thou brood of *Satan*, too well do I understand thy meaning; for thou must know that at such times I do please God much more when I serve him at mine own charges, then when he

he beſtoweth a great abundance of grace upon me; for it is an eaſie thing for him to ſwim that is holden up by the chin. Doſt thou not know that he withdraweth ſometimes his graces from us, for to try what we will, or are able to do our ſelves? And when he ſeeth that we do offer and preſent unto him all our abilities, and do all that lyeth in us, he doth then at convenient time through his mercy, increaſe our comfort again: and although we be deprived of that zeal which we ſhould have, yet notwithſtanding we feel alwayes in us a good-will and deſire to perform it, and a miſliking of that which we do: and doſt thou ask then wherefore I do embolden my ſelf to pray, being altogether faint ſlow, and of no zeal? And moreover, art thou not ashamed to ſay, that in ſo doing is to tempt God? I tell thee, if I had yet leſs fervency then I have; yet I would not be afraid to do this, and would preſent my ſelf before my Lord and ſay nothing unto him, nor crave any thing

thing at his hand, but only ſtand before him ſhewing, him honour and reverence, hoping that he is preſent, and doth vouchſafe to behold and regard me, and that he which is the fire of love, will kindle my heart whenſoever it ſhal pleaſe him. For I will yeeld my ſelf altogether into his hands, and ſubmit my will and my ſelf wholly to him: and know further, the colder and fainter I am, the more need I have to approach near to the fire: For if I ſhould go away from it, I ſhould be worſer, and wax colder. Avoid thou hence therefore, for I do not ſet my ſelf to prayer, or to ſpiritual contemplations, and other godly exerciſes, for to receive thereby comfort only; or becauſe I find in it a ſweet and pleaſant taſte, but to ſerve my Lord and God; and beſides, I know his will for to do it, exerciſing my ſelf to the glory of his Name, in all vertue and holineſs Now when this wicked Damſel doth perceive that ſhe is nor able to draw me from the love of my God by theſe

these means, she turneth her aside and endeavours to alienate me from the love of my Neighbour, by the help of these two other foresaid Damsels, called *Ill suspition*, and *false or light judgement*, for to despise them in my heart, and judge them to be wicked and malicious, laying before my eyes, all that which might breed in me some ill suspition of them; for by these means to intice me to give a false and rash judgement of their doings. And to bring their purpose to better effect, they come accompanied with *Murmuring Despising* and *Back-biting*: But presently I answer them as it followeth; It doth not become a slave to suspect ill of his betters; sinners should not touch sacred things: I must esteem every body to be good and holy, account my self to be wicked and a sinner, not knowing what every man may be in the sight of God, or else what his latter end will be. But as concerning my self, I know whom, and what I am, and to what end the feel of my desires, *wickedness*

and

and *ungodliness* would bring and carry me; namely into hell, if the mercy of God came not to aid or assist me. Therefore I have enough to do with my self, and to see whether my thoughts, deeds, and conscience be good; for I know my self, and not other men. As concerning others, I will take and chuse the surest, which is, to think well of them all, wherewith I shal loose nothing, but may profite and advance much. For it is dangerous to refuse the certainty for the uncertainty: and charity thinketh no harm. Moreover, who hath ordained me a judge between God and my neighbour, between him and his conscience? truly no body. Therefore avoid, the judgement hereof belongeth to God only, for it is he that seeth the inward thoughts, and tryeth every mans secrets. Moreover, *Ill suspition* proceedeth from the devil, and is quite contrary to brotherly unity, and causeth great strife amongst friends, which a man may find to be true by daily experience:

ence: for if a husband taketh an evil suspition against his wife, and she doth perceive it, although she had been before the honestest of all her godly neighbours, she wil quickly turn her chastity into all manner of wickedness and disloyalty. For it is most true that *Seneca* said *Ill suspition caused many men to sin.* What although they have erred, perhaps they are fallen through weakness, or else through great temptations, but notwithstanding all this, I should not therefore hate them, or else give a light judgement of their doings, but the *Love of God* should turn all to the best, should suffer, pity, and have compassion on them: if thou wilt not yet grant me this, then I tell thee. that it is Gods Justice and Judgement, whose providence doth bring all things to pass, which in no wise we are able to comprehend; and in such sort, that even as he never ceaseth to do good unto us, so he permitteth these faults, and turneth them to the advantage and profite of those that are fallen, or else of theirs that

do behold them. Therefore troub
me no more, for he that taketh u
on him to judge other men presum
eth upon the title of God, & remem
ber what happened to thy father
when he would have been like unt
God, and therefore I have reason t
take warning by his and other
mishap and misfortune, to have
specially to mine own actions and
doings.

CHAP XIV.

The Exercises of Lady Humility.

Desire being stricken in a maze
at Lady *Humilities* words, said,
Now first I do understand tha
which long agone I have heard m
Ancestors tell, but yet never ha
any tryal of it; namely, that *Humi-
lity* containeth and comprehendeth
all manner of vertues, Justice, Peac
Joy, spiritual and temporal com
fort. Therefore I pray your Lady
ship to resolve me of one dou
which troubleth me not a little,
touching this matter. Whether yo
do know alwayes these wicked Dae
sels

sels, when they come in disguised apparel, or under the colour of godlinesse, for we do read, that they are able to transform themselves into Angels of light, whereby easily they may deceive the simple, and such idiots as I am. Ah my well beloved son, quoth *Humility*, this is a great point. Therefore to resolve thee herein, thou must know that God hath put a Lamp in the midst of our Chamber, called, *Good Conscience* which burneth day and night with the oyl of his mercy: and is kindled with a weeck of the holy Scriptures, and hangeth to it a string called, *Care of the mind*, being fastned at a nail called, *Care of inclination*. And as long as this Lamp doth burn and is kindled, then we need not to fear them, for we can spy them quickly. And although they come as disguised as they may, yet we know them by their going, for they are crooked, misshapen, and are lame, and do halt, so that they cannot for their lives go straight and upright. But my son, when this

Lamp

Lamp is put out by our own negligence, or that the nail falleth out by our own idleneſs, or elſe that the ſtring breaketh, or that God withdraweth his oyl (which he never doth before we do firſt ſpill it willingly) then we remain in darkneſs, and nothing doth proſper with us. And therefore we pray to God alwayes, that it would pleaſe him to lighten our Lamp, and do ſay with the Prophet *David*, O Lord, thou art my guide, lighten me therefore in darkneſs. The Lord grant you his grace and mercy, (quoth *Deſire*) for you have comforted my troubled mind. Take then, ſaid *Humility*, theſe Ladies whom I ſhal appoint in thy company, until thou ſhalt be ſufficiently armed with a *True Fear*, for the foreſaid wicked Damſels will endeavour themſelves to draw thee perforce out of our hands Here is *Fortitude* againſt the firſt called *Concupiſcence of the fleſh*. *Earneſtneſs* againſt *Concupiſcence of the eyes*. The ſecond, *Humility* againſt *Pride of life*. The third, *Watchfulneſs*

ſulneſs againſt *Slothfulneſs*. The fourth, *Bountifulneſs* againſt *Maliciouſneſs*, And ſo the Lord have thee in his keeping.

CHAP. XV.

The vertues of Lady Humilities Daughters.

BY theſe means, ſaid *Humility*, with the help and grace of God and mine own endeavour, I vanquiſh and overthrow all my enemies: *Deſire* did receive a great comfort by his Soveraigns words, and ſaid, I pray your Ladyſhip give me leave to go viſite theſe Damſels, for to come acquainted with them. Go in the Name of God, anſwered ſhe, this leave I give thee moſt willingly: And thou my Steward, go thou with him, and bring him acquainted with all the houſhold. And herewithall *Deſire* departed moſt joyfully out of his Soveraigns chamber, accompanied with the foreſaid Lady, who was Steward of the houſe, called

led *Esteem nothing*, who brought him presently into the chamber of *Humilities* eldest daughter, called *Confession of sins*, who did entertain him most friendly, and being bidden to sit by her began to speak; I pray you Lady, that it may please you to tell me your estate, conditions, and manners. I (answered she) am *Humilities* eldest daughter, and a scholar to this Damsel our Steward, and do greatly delight in her company acknowledging, and confessing alwayes whom I am, and such as I esteem my self to be. *Desire* presently did mark, that this Lady was of a a great countenance and very bountiful, because she shewed her self to be an enemy to all vain glory and idleness, and herewithal, did take his leave of her. And being departed from thence, his guide brought him to the Chamber of Lady *Humilities* second daughter, called *Desire to be despised*, who did receive him likewise most courteously, and sitting down by her, said: I pray you Lady tell me your Name, and condition

dition, I am called, ſaid ſhe, *Deſire to be deſpiſed, contemned, and nothing eſteemed of.* This did greatly amaze *Deſire*, hearing that ſhe was ſo deſirous to be deſpiſed and contemned, ſeing it was quite contrary to every mans nature and condition: yet notwithſtanding, did account and eſteem her a very vertuous and Godly Damſel, becauſe ſhe did it for the *Love of God.* And herewithall did take his leave of her alſo, & went with the Steward his guide, to *Humilities* third daughters Chamber, who was called *Glad to be deſpiſed.* who entertained him likewiſe with a cheereful and joyful countenance, and as he ſate down, ſaid unto her, I pray you Lady to tell me your Name, and what your conditions are; I anſwered ſhe, do rejoyce to be deſpiſed, contemned, injured, and mocked at, and this for the *Love of God. Deſire* did greatly marvel at her vertuous diſpoſition and ſaid: I pray you to teach me the means whereby I might attain to your vertues, for I find this which

you have, to be quite repugnant t
mine own nature for when I a
moſt grievouſly injured, contemne
diſhonoured and nothing eſteeme
of, then *I* grudge & wax angry at i

This doth happen, ſaid ſhe, be
cauſe thou haſt not yet embrace
Humility, who doth compre
hend to eſteem nothing of he
ſelf, and for the *Love of God* to de
ſpiſe her ſelf: but it is a ſure and cer
tain token, that thou art full of *ſelf*
Love, *Pride*, and *Ambition*. Yet be
cauſe God hath brought thee her
in the houſe, we will teach and in
ſtruct thee in all kind of vertues
and pull from thee this thick an
filthy ſkin, and transform thee, int
a new ſhape, and prepare thee tha
thou maiſt come to the ſpeech o
the *Love of God*. Therefore, if tho
wilt attain to my vertues; firſt o
all, thou muſt imbrace my ſecon
ſiſter, called *Deſire to be diſpiſed*, o
tentimes remembring and ſpeakin
to thy ſelf, Hereafter I will be de
ſpiſed and contemned, and no grudg
when I am mocked at, injured, an
belyed

pelyed. And when thou haſt attained unto this, then ſhalt thou be fervent in prayer, and with great labour, not at the firſt, but by little and little obtain this vertue, whereof I do bear the name. And although this will fall ſome-thing hard unto thee at the firſt, becauſe thou ſhalt be forced to ſtrive againſt thine own nature; yet ſhalt thou with conſtancy overcome all difficulty, in ſo much, that thou ſhalt at the laſt rejoice, when they ſhal either in words or deeds offer thee any wrong or injury. Therefore force thy ſelf to bear patiently all ſhame, and contempt, and deſpiſing, for thou muſt know, that none is juſt, unleſs he be humble, and grudgeth not to be deſpiſed, injured, and mocked at. Whereupon *Deſire* did anſwer, and ſaid; I do marvel that he ſhould be unjuſt, who doth miſlike and grudgeth at theſe things; for there are few to be found that then are juſt, therefore I think that you do miſtake your ſelf in this point. Not ſo, ſaid she, and therefore I

will instruct thee in this doctrine. First, thou canst not deny, that he is just, who doth desire to give and to receive of every man his right. And thou knowest, that unto man appertaineth nothing but contempt and mockry, because he is more vile er then any other creature, for his great and abominable sins, & therefore I conclude, that he who grudgeth to receive his due, is unjust. Furthermore thou canst not deny, that all good things should be beloved, sought for, and esteemed of, and so much the more, the more that they exceed in goodness. And contrariwise, that every evil thing should be hated, despised, and suppressed. And it is most certain, that every man is nought and wicked, because God only is good; and therefore it followeth, that he with reason should be despised, scorned and hated, because it is due and right.

CHAP.

CHAP. XVI.

Declareth how this title Good, belongeth only unto God.

BEhold (quoth *Deſire*) I am not yet ſufficiently ſatisfied with theſe your arguments, wherewith you do ſeek to prove that God only is good, and all that that is not God ſhould be nought. For your concluſions do diſagree with the Scriptures, where ſhe witneſſeth, *When God did behold all that he had made and created*, found it not only to be good, but perfect and without fault. Further, ſeeing that God is good, (being our chiefeſt felicitie, and of all that was created, the efficient and only cauſe) conſequently it muſt follow, that all that he hath created, ſhould be exceeding good, becauſe the work ſhould be anſwerable to the excellency of the work-man, for not to ſtain his ſkill and cunning. And ſeing that man is the moſt nobleſt and excellenteſt creature of all viſible things, there-

fore he is not good only, but exceedeth in goodness, and by consequent, according to your own argument, to him belongeth all honour, love and obedience. I will not (answered the Damsel) dispute with thee any longer, but I will more at large declare and expound unto thee these things; to the end thou mayest the better understand them. Thou must know that God only is good, (as the Gospel, being the only truth doth witness) which is thus to be understood; That God in his essence and nature is good only and that it is proper to him to be good, and all that God hath created is good, but by participation of his goodness. Therefore when the creature doth consider the unspeakable goodness of God, and weigheth his benefits and graces bestowed upon her, she will yeeld all honour and obedience that is due to his Majesty; And this turneth to God-ward, and not to the creatures: and in this sort we ought to love our selves and all creatures, because we were

all

all good in our firſt creation; and therefore man ſhal not ſeek to be honoured and reverenced for his own ſake, but for the goodneſs of God participated unto him: and becauſe he is the handy-work and creature of God, ſhal attribute only unto him all his goodneſs, and not to himſelf or to his own induſtry. For there is a great difference in that he hath received of his own from God, he hath that which is good in nature, but from himſelf that which is evil: for by him he doth carry his Image & likeneſs alwayes in him, but by himſelf through his wicked and ungodly life doth deface it, and becometh altogether unlike him, delighting in nothing by nature, but in that which is contrary to God and his firſt creation. And hereout may we perceive that we ſnould honour and love that which man hath in him of God; namely his good nature, condition, and all kind of vertue: But ſhould hate and deteſt in him all that he hath of his own; namely, his wickedneſſe, filthineſſe, and ſin,

in such sort, that we shal in sundr
meanings, and to sundry ends ho
nour or despise, love or hate a man
And how holy or vertuous soever
man is, yet must he know and con
fess that he hath nothing of himsel
but all manner of wickednes, an
shal therefore desire that the ho
nour and praise of his goodnes sh
only redound to God, from whom
all goodnesse floweth. But as muc
as concerneth his wickednes, bein
his own, shal wish only to be de
spised, contemned, discredited, an
dishonoured for it. And whensoeve
be shal do this, then he shal be jus
And if a holy, good, and vertuou
man doth not grudge, and is mo
desirous to be despised; why shoul
a sinner then account it injustice
and undecent to have such a desire
but contrairwise, would be honoured
and esteemed of although they ha
deserved it? Therefore no sinne
shal perswad himself that he dot
much, when he desireth to be thu
despised and disdained, seing a hol
vertuous and just man, is bound i
dut

duty and conſcience to deſire it.

CHAP XVII.

An Exerciſe of the Soul.

THe words of the Damſel did greatly pleaſe *Deſire*, and ſaid, I pray you that it may pleaſe you to tell the means whereby I might further and obtain this holy deſire. Two means there are (anſwered the Lady) The firſt is the *Love of God*; the ſecond a *godly mind*, and whenſoever thou wilt take my counſel, it will greatly further thee to the attaining of this my vertue. Moſt willingly (anſwered *Deſire*) I will take it: make account then, and fully perſwade thy ſelf (ſaid the Damſel) that *Love of God*, whom thou deſireſt and loveſt ſo much, hath no greater enemy, nor one who offereth him more wrong and Injury, and more reſiſteth him then thine own flesh. Therefore take this for an uſe and cuſtome, to ſpeak every morning to thy ſoul, as followeth. Let me ſee, O my ſoul, how

thou wilt hate this day rebellious fleſh, mortal enemy to thy Creator, Lord, and loving Spouſe, Jeſus Chriſt, and what means thou wilt uſe to deſpiſe and vex it. And again in the evening ſhalt thou ſay this unto her, Let us examine now my ſoul how thou haſt hated this day thy vile body, enemy to thy only Lord and Saviour; and haſt ſought by all means to dishonour it, chaſten it, and vex it; and how diligent thou haſt been to hinder it of his own will, and in all things to perſecute it. And brother, whenſoever thou wilt go about to do this, and with a ſtedfaſt deſire to hate thy Lords, and thine own ſouls enemy; Then will this exerciſe bring and advance thee to a higher degree of humility, and by little and little, work in the a perfection of all vertues; ſo that ſhortly after thou ſhalt deteſt thy ſelf, hate, and vanquish thy own rebellious will and flesh. And whenſoever any body doth uſe thee ſo, then take hold of me, and of my vertues, and herein greatly rejoycing

ſay

ſay, Praiſed and bleſſed be the Lord my God, who gives me now means to be revenged upon mine enemies. *Deſire* received great comfort by this Damſels words, and with great and humble thanks, having taken leave of her, was brought by his guide into another of Lady *Humilities* daughters Chambers, called *Sincerity*, or *Simplicity*, who likewiſe received and entertained him moſt friendly and courteouſly, placing him next to her ſide, began to ſpeak of God, and of heavenly and ſpiritual matters; whereupon *Deſire* did pray the Damſel, that it would pleaſe her to tell him her name. My name is *Simplicity*, anſwered ſhe, and with every man I deal plainly, andwithout deceit, uſing no diſſimulation in any of my actions or doings, and all that I hear or ſee, do alwayes conſtrue it to the beſt; for I think every man to be as I am, at the leaſt as much as concerneth his mind: I think no harm of any man, but only of my ſelf, for I have alwayes an evil ſuſpition of my ſelf;

having

having an eye continually upon all my thoughts and desires, being very circumspect and careful to eschew the traps and snares of the wicked, that by these means I might wax strong, and increase in my mother *Humilities* vertues, How (answered *Desire*) can you not be vertuous, unless you be thus careful? no, said she, for *Simplicity* without *Wisdom* is worth little or nothing, and hindereth more then it profiteth: for the *Love of God* loveth none but those which walk wisely & circumspectly in all his wayes.

CHAP. XVIII

A Discourse of Sincerities manners and condition.

I Pray you good Lady, (quoth *Desire*) to tell me how you deal upright and sincerely with every man. In three things (answered she) in thoughts, words, and deeds. First of all, I will not cast my thoughts upon matters which do passe my under-

derſtanding or capacity, nor ſeek to purchaſe honour, dignity, or promotion of this world, which are but vain and tranſitory, alwayes thinking my ſelf to be the worſt amongſt all reaſonable creatures, and the unworthieſt of all Gods ſervants, eſteeming all others to be holy, good and repleniſhed with heavenly graces and vertue. Secondly I will not uſe any flattering or deceitful words, to entrap therewith my brother; but only I, and *no*, for all things elſe are wicked, and ſpring out of the root of vanity and idleneſs. Thirdly, I refrain my ſelf from vain, fleſhly, and worldly, actions, and endeavour to do that onely which is ſimple, plain and profitable; thereby to eſchew *Vanity* and *Partiality*, which might cauſe and worke my ruine and overthrow: For to go alwayes roundly and plainly to work, it maintains the minds in humility, wherefore the contrary is full of fear and danger, Wherefore is the contrary thus perilous (quoth *Deſire* Thou

Thou must know that my mother hath given me two jewels or precious stons to keep, which I have here in my Closet; the one called *Chastity*, and the other *Innocency*, which are of such value, price, and estimation, that none is able to give the worth for them. For we direct all our actions by these two jewels; even as the Mariner doth his ship by the compass, endeavouring every day to get them, and having gotten them surely to keep them. And whensoever *Curiosity*, *Vanity*, or *Partiality*, are suffered to enter through the door of our heart, mouth, eyes, or ears, then they seek by all means to steal them away, and deprive us of these jewels. And therefore whosoever doth not direct all his thoughts, words, and deeds, to get and keep them, deserveth to be esteemed worse then a fool. What will you do (said *Desire*) with these jewels; for it is a token of covetousness to possess such needless and superfluous riches, as jewels and precious stones, be, where you see

so

ſo many poor almoſt ready to ſtarve for want of food and maintenance? Not ſo, quoth ſhe, for thou doſt miſtake my words. And although that in the love & deſire of poſſeſſing wealth; riches and worldly goods, after the intent and meaning of the poſſeſſor or owner thereof, may conſiſt covetouſneſs, fraud and guile; yet notwithſtanding there can be no deceit or avaritiouſneſs in poſſeſſing theſe jewels whereof I have ſpoken, becauſe we do deſire and keep them to ſerve and pleaſe therewith the *Love of God*, and to honour him herewith, when he vouchſafeth to come to viſit us. Other riches either periſh by worms, or conſume with ruſt, or wear with the time, becauſe they are earthly, and common to every man. But thoſe that are hidden in the heart, no muſtineſs, ruſt, worm or time can conſume them, becauſe they are common to none but to ſuch as do poſſeſs them. How (quoth *Deſire*) if he who doth poſſeſs them did diſcourſe and make a ſhew of them, would they not conſume, then

as

as other riches do? No, said she, f
when he doth discover them to
seen, then he doth not possess the
any longer, for whosoever doth e
joy them, doth not think that
doth possess them, but doth alwa
endeavour himself, and travelle
to get, and to attain unto the
For our God doth oftentimes b
stow these jewels upon him that do
not know them, and is ignorant
the possession thereof, because th
our *Presumption* and *Self love*, whi
lyeth hidden in our hearts, shou
not steal them away. Therefore h
that doth possess them, keeps the
as secret as may be possible.

CHAP. XIX.

How to maintain Sincerity of Simplicity.

THe words of this Damsel d
please *Desire*, and said, by wh
means might one best keep th
these jewels? one thing, answere
she, is most requisite and necessa

to those that are new beginners, and and not altogether unprofitable to the long continuers, which is to fly, and to shut doors and windows: for to haunt and frequent many mens companies, and to hear & see much are ready wayes to loose, and to be deprived of them, because our soul is as a looking glasse, which easily receiveth all figures and likenesses which are brought before it: and is like unto wax, which retaineth the print and mark of any thing put upon it. How is it possible (quoth *Desire*) to fly and shut all the gates and windows for him that dwelleth in a congregation or company of many? For he is constrained to go oftentimes hither and thither for to dispatch his business; besides, it is both decent and godly to be affable and courteous to every man, and not to fall in the vice of *self-love* or *partiality*, which is to be abhorred and detested, although it seemeth to carry a fair shew or colour of vertue and godlinesse, It is true, answered she, but nevertheless the

Love

Love of God commandeth us that we should be circumspect in all our actions, and do nothing but by necessity, according to the greatness of our affairs, and to be careful alwayes for these jewels which we have in our custody, that we do not lose them. How must we then behave our selves, quoth *Desire*, for to do as much as lyeth in us? It is needful answered she, that he who is not able, for his business sake, to keep him from company, indangering hereby greatly the losing of these two jewels, *Chastity*, and *Innocencie* should alwayes take me at his side, and whensoever he shal be in my company, then he needeth not to fear that he shal lose them, although he should travel through all the world. I pray you, quoth *Desire*, that it may please you to instruct me by some comparison, that I might the better conceive it, and the simple and idiot people the better understand it, for to carry it away in their memories the more easier, Know then, answered *Sincerity*, whosoever

is

Is desirous to keep *Chastity* and *Innocency* (being two of the best means to vertue, and the readiest wayes to come to the last, the *Love of God*, who comprehendeth all perfection of *Charity*) must fly and shut doors and windows; And if it be not possible for him to do it, let him use me then in all his actions, and put me in his right eye, that whensoever his left eye of *Concupiscence*, of *rash* or *foolish judgement*, will desire to see or judge any thing, let him direct her to his right eye of *Sincerity*, considering with himself earnestly, that every man or woman are Angels, and children of the Lord who continually, without ceasing, do laud and praise their Creatour. Likewise whatsoever he shal hear or see of his neighbour, his right eye shal excuse it, and amend it. And whensoever his left eye of *Concupiscence* shal seek to draw him to the love and desire of any creature, let him presently behold his right eye, which will send him to the remembrance and consideration of the

beauty, goodneſs, and other perfections of his Creator, whſch will cauſe him to love the creature, for no other cauſe, but that ſhe doth love, laud, and praiſe with him her God and Creator. And therefore it were moſt requiſite that he ſhould uſe me likewiſe in all his words and communications. When (quoth *Deſire*) doth a man all things with *Sincerity*? When his mind anſwered ſhe, is ſimple, upright, and ſincere, ſo that his words and deeds be always correſpondent, and all his actions reaſonable and without diſſimulation; having alwayes a ſpecial regard, that all his doings may redound to the glory and praiſe of God, his ſouls health and ſalvation, and to the profit of his neighbour: and this doing, is in all things to walk with *Sincerity*, and he goeth ſure, and without danger, who ſoever taketh her alwayes in his company.

CHAP.

CHAP. XX.

Of *Poverty*, one of the *Lady* Humilities *Daughters.*

Deſire having received great comfort out of *Sincerities* words took his leave of her, and his guide brought him to another of Lady *Humilities* daughters, called *Poverty*: Who bidding him welcome, did pray him to ſit down by her ſide *Deſire* ſeeing the great courteſie of the Lady, ſaid, that he was very glad of her company, becauſe he did perceive that ſhe eſteemed much of the *Love of God*, and therefore did ask her name, and prayed her to tell him her manners and conditions. My name (quot ſhe) is *Poverty*; and for the *Love of God*, I do not poſſeſs nor care for any worldly things, Wherein (quoth *Deſire*) take you then your joy&all your comfort? My chiefeſt treaſure, anſwered ſhe, wealth&riches, joy and comfort conſiſteth, to forbear all things for the *Love of God.* I do greatly marvel of this (quoth *Deſire*) for I was told, that

that this Palace was builded by th
noblest, richest, and bountifullest
Knight in the earth; wherefore doth
he suffer then so poor and needy
people to dwell in it? For I cannot
conceive what profite or gain he re-
ceiveth by your poverty, need, and
necessity? I will tell thee (answer-
ed she) The Land-lord, and the
founder of this house, is Lord and
King of all the earth, having all the
riches and wealth in his hand and
power, and yet it is his will and
pleasure that we should not settle
our heart upon any thing, but up-
on him only, for he is able enough
to give us all things abundantly: But
those whom he loveth, he doth give
them none of this earthly felicity
because they should only desire and
love him, and hate this transitory
and deceitfull world. The greatest
token and witness which we can
have of his love towards us, is, when
he doth not comfort us in this
wreatched world, or bestoweth on
us all that our flesh and lust doth
crave and desire. Moreover, he doth
sen

send us poverty, because we should not be too pensive and carefull for the goods and riches of this world, but, that we should serve him with an unfeigned mind, and a joyful spirit, and not lightly for any worldly things, gain or losse, prosperity or adversity, receive a vain joy, or, discomfort, but that our heart should alwayes in rest and quiet, without perturbations or discord, be united with God our Creator and Saviour. For the *Love of God* is of such tender and gentle nature, that he cannot dwell but in a quiet clean, and peaceable peace. Which is your chiefest vertue (quoth *Desire?*) My chiefest vertue is (answered *Poverty*) to frame and conform my self to the godly and vertuous conversation of the children of God, whose company I gladly do frequent And although my desire is for to have nothing, yet for to shut out a wilde Boar, who doth destroy all our Garden, called *Partiality*, or *Exception of persons*, my mother hath ordained, that I should live

as the other of my sisters do: But because I should not lose the reward of my vertue, she hath married me to a holy mind, called, *To desire nothing* this (quoth *Desire*) in my judgment, is to desire more then to be good, or more then we do owe or are bound unto; for I do perswade my self, that your Land-lord do counsel yourather to the poverty of the spirit than to that body: and the Prophet saith, *If thy goods and wealth do inccease, set not thy heart upon it*: therefore I esteem that the vertue of poverty doth not consist in possessing little or much, but in the heart and mind of the possessor. It is true (quoth she) that the vetue of poverty consisteth in the spirit, yet for the *Love of God*, to forbear these things it is a precious vertue, and worthy of great praise and commendation. For our love and desire is so much inclined to the beauty and comelines of these earthly things, that hardly we can possess them, without fixing our whole mind upon them. And because they should not draw us away

from the love which we bear to God which commonly is very ſmall? it is good and wiſely done to take the flax from the fire, and to remove and prevent all occaſions of miſchief, as much as lyeth in us. For the *Love of GOD* will have all the heart, and can abid no partner: and take of this an example of our Saviour himſelf, who could have poſſeſſed all the wealth of this world and that without ſetting his mind upon it; But behold, I pray thee, how poor He and all His Apoſtles were! What doth this elſe ſignify, but that we ſhould abſtain from theſe things which are ſo dangerous, and draw many that do poſſeſſe them into everlaſting pain and damnation.

CHAP. XXI.

Of Obedience.

DEſire was well comforted by this Damſell, and took his leave

of her. And his guide brought him to another of Lady *Humilities* daughters, called *Obedience*, whom he greatly did reverence, for her countenance & outwardappearance did show, that she was of great dignity, and more esteemed of, by the *Love of GOD*, then any of her sisters were. And when he did offer to kisse her hands, she would not suffer it, for she was one of Lady *Humilities* daughters, and sought not after Honour and Promotion, But she bade him to sit down by her: whereupon *Desire* did inquire her name and conditions. My name (quoth the Lady) is *Obedience*, and I am married to a husband, called, *to leave nothing undone*, who is a very valiant and renowned Knight, and he onely is able to overthrow this fearfull and terrible beast, ranging thus in the world, called *self-will*: which beast doth devou all those that follow and love him, and causeth through his sweet whistling, all the ungodly to follow him; and few do leave him, before he hath brought

bronght them to eternall deſtruction. But every body flyeth away from me, although it be moſt true, that, without me, none can get and obtain the *Love of GOD*. And ſeing that God hath given me ſo good a husband, therefore I do nothing but what he commandeth me, Likewiſe I crave nothing at his hands but neceſſaries: and I do never go about any thing alone for fear of thieves for here are many, and hide themſelves ſo, that I cannot ſee them. Who goeth then with you (quoth *Deſire*) Firſt, (anſwered ſhe) a truſty dog, called *Good-will*, and my ſiſter *Sincerity*, and my daughters, *Foreſight*, *Mirth*, *Diligence*, and *Chaſtity*; and before all things, my mother *Humility* will alwayes accompany me: all theſe I muſt needs take with me, for to go ſure and without danger, and for to do thoſe things which are commanded me. I pray you (quoth *Deſire*) totell me in what ſort your mother *Humility* is alwayes with you, in all thing which you take in hand; for I cannot well

understand it. Of all things which I do (answered she) although they were the greatest of the world, I think not once that I have done any goodnesse, nor set my trust or confidence upon them, nor do exalt my self for them, nor perswade my self that others are not able to do the like or better, nor do desire that any man should praise me, although I should seem to have done great wonders: but humbly I do thank the Lord, that it hath pleased his goodness to give and bestow upon me this knowledge, wisdom, and grace, to do this for the love of him and think, because God hath granted me the grace for to do this, therein hath made me more beholden unto him, and therefore am altogether unwilling that any should do otherwise, but laud and praise God for it. And as concerning my self, I desire nothing but pain and travel till my last end, and that my Lord God may receive the praise and thanks thereof, and my neighbour the gain and profit: And therefore I desire nothing for all my doings

becauſe I know that I merite nor deſerve nothing, Praying God only, that it may pleaſe him to grant me his love, that thereby I might be the more vertuous in all my actions, never to offend him, and that it may pleaſe him to be unto me a favourable and merciful God in that hour of death; as I hope and faithfully put my truſt in him.

CHAP. XXII.

Of Chaſtity.

Deſire taking leave of Lady *Obedience*, went his ways, being greatly comforted by her, and his guide brought him to another of Lady *Humilities* Daughters Chamber, called *Chaſtity*, who likewiſe Intertained him moſt friendly, and bade him to ſit down. Whereupon *Deſire* did ask her name, and of what nature and condition ſhe was, I am, quoth ſhe, one of *Humilities* daughters, and have two maidens attending upon me the firſt called *Continency*, the ſecond *Shameſaſtneſs*, &

my name is called, the *Surveyor of the heart*; who hath likewise a daughter, sirnamed the *keeper of the senses*. I pray you (quoth *Desire*) to shew me this maiden; willingly (quoth she:) her own name is *Virginity*. *Desire* did greatly marvel at the costly and strange apparel of the maid. For first of all she held a Bridle in her hand, a Stone and a white Lawn, with a Chain and Pod-lock thereunto. And *Desire* said, I pray you sister to let me understand what all these things do mean. This Bridle (quoth she) serveth for to tame a wild beast, and although it is very small, yet troubleth us not a little, for if it slips once away, It throweth every one of us down, and there is none that can rule it but our Porter, called *The fear of God*. How do you call this wild beast (said *Desire*?) It is called (answered she) *the tongue*. And what do you with this Stone (damanded *Desire*?) This Stone serveth (quoth she) to stop up a gap which is in our house called *the ears*, for to keep not thieves, that

thatthey enter not through it, asthey do many times. Sometimes I do put it in my mouth, becauſe I ſhould not ſpeak; for it greatly pleaſeth the *Love of God* ſometimes to refrain his ſpeech. What ſervice (quoth *Deſire*) doth the *Love of God* receive of you by this doing? Great ſervice (anſwered ſhe) for by this door one loſeth theſe two precious Stones, whereof Lady *Sencerity* hath ſpoken of before. And whereto ſerveth this white Lawn (quoth *Deſire*? To ſtop up the left eye (ſaid ſhe) and it is called *Hate of uncleanneſs*. And do you not cover your right eye (demanded *Deſire?*) No ſaid ſhe for it belongeth to *Sincerity*, who doth beautifie it with all manner of goodneſs & vertuouſneſs. But this left eye, which ſerveth *Senſuality* hath a very ſharp ſight and ſpieth any thing ſooner then the right eye, and doth us much hurt, for it cauſeth death; and therefore it is neceſſary that it ſhould be covered with this Lawn, to the end we might behold and ſee all things

with the pureneſs of mind, for to become edified thereby, to the honour and praiſe of God, and to the edifying of our brother. But to what uſe ſerveth this Chain with a Padlock hanging at it? This Chain is called (quoth ſhe) *Mediocrity*, and ſerveth to chain up our doors for to keep out thieves, and likewiſe to keep in, all good order in the houſe; if it were not for this Lock and Chain we would have no order in any thing, but a confuſion, which ſhould cauſe and procure our deſtruction and overthrow.

CHAP. XXIII

A Concluſion of the firſt Book.

WHen *Deſire* had been a while in *Chaſtities* company, at the laſt taking his leave of her, departed with humble thanks, being likewiſe greatly comforted by her words And his guide leading him out of the houſe, ſaid unto him, now haſt thou ſeen all the houſe, and the Ladies therein dwelling, and whenſoever thou doſt remember all that

thou

THE SECOND PART OF THE TREASURE of the SOUL.

CHAP. I.

Of patience.

Deſire parted merrily from the Palace of *Humility*, having filled his belly with the fruits of the Garden thereof, and was well provided with good company, namely with his dog *Good-will.* And at his one ſide with the *Fear of God*, and at the other with *Sincerity*, and his Pockets full beſides, with the fruits of *To truſt in God.* And althongh they had told him that it was ſhor-

ter

ter, and a great deal nearer then any other way, yet notwithstanding, did find it to be very hard and tedious, full of stones, hedges and thorns, Whereupon he said to *Sincerity* O good Guid, how comes this way so hard, uneasie and tedious? I never would have thought it, that it could have been so. Marvel not, quoth *Sincerity*, for therefore it is called the way of *Patience*, and if it were not full of stones, prickles and thorns, and not so troublesome to walk in, it should not bear the name which it doth, and the house where it bringeth a man unto, not of such a great estimation (if the way were even and pleasant,) and every one could walk in it according to his own will and liking. But now none come thither, before they be first well exercised in vertue. For doest thou not remember the common proverb *There is no gain without pain, No joy without Annoy.* And seing thou art now entred into it, be of good cheer, for it will not last long; for thou knowes that he who desireth to fish, must not fear the water: and dost

thou think then to find so costly & precious a treasure as is the *Love of God* without pain? Remember, I pray thee, *Seneca* sayeth, *A rare and precious thing is not to be bought with small Mony*: besides, the end of toyl and labour, is rest and quiet. Therefore it were a fooliſh thing but once to imagine that ſuch a coſtly jewel could be gotten ſo eaſily at every mans pleaſure, For if one could find the *Love of God* ſo lightly, he would be nothing eſteemed of because lightly gotten, lightly forgotten, Therefore do thy beſt, and let a ſmall pain not annoy thee, then afterward thou ſhalt reſt with the *Love of God* rejoice and dayly banquet with him: and the greater pain thou takeſt now to find him, the more wilt thou esteem of him, and with greater diligence wilt thou endeavour thy ſelf to keep his favour. And likewiſe how thy pain and travel which thou haſt taken for him, hath been more tedious, ſo much the greater ſhal be thy joy, comfort and pleaſure. Again if thou feeleſt thy ſelf weak & al moſt

most ready to swoun, take a litt
of the fruit to *Trust in God*, whic
thou hast about thee, and it will re
vive the again, And if thou wilt no
feel the tediousness of the way, d
as commonly all travellers do, wh
with a song do lighten the tedious
ness of their journey. *Sincerity*
words did please *Desires*, and said
how is it possible that one should
sing in this old mans company; for
commonly age is alwayes repug-
nant to youthful actions? It is his
custome (quoth she) to bear such
grave and severe a countenance, but
otherwise he is very pleasant, friend-
ly, and merry; for he is the *Love of*
Gods only brother, and delighteth in
mirth; but chiefly when we sing
no vain, light, or worldly songs. How
shal I begin to sing (quoth *Desire*)
seing *I* have no voice at all? It can-
not be (answered *Sincerity*) that
thou shouldst not have any voice, se-
ing that thou thy self art a voice.
Desire did marvel because she sild
that he was a voice himself; and ask-
ed how it was possible that it should

be ſo. Thou and all creatures (quoth ſhe) are created by the word of God; and it is moſt manifeſt, that ſoon after the word uttered, the voice followed. And ſeing that as ſoon as the Lord had ſpoken the word, all creatures were made and created; it followeth therefore that all creatures are voices. I pray you (quoth *Deſire*) to tell me this ſomething more plainer, that I might conceive it. Willingly (anſwered *Sincerity*) The ſpeech and the word is all one thing, for the ſpeech is not that which is uttered by the mouth, but it is the conceit of the mind and that which man ſpeaketh with the mouth, is the voice, which uttereth and giveth to underſtand the ſpeech the word, and the inward conceit of the mind. As for example; when I do think with my ſelf, that thou art a man, this is a word or ſpeech, although it lyeth hidden within me. Now let us hear, quoth *Deſire*, ſeing that I am a voice, what kind of voice I am. Thou art, anſwered *Sincerity*, a voice of the Lord, who

hath

hath created thee to honour, la
and praise him. But what do I
of my self (as I am a voice) qu
Desire. Through the good wh
thou hast received from God, s
she, thou cryest that God is go
and bountiful, and by the come
ness wherewith he hath endued th
thou sayest that God is beautiful: a
so consequently, all that wherew
God hath endued thee, is but a voi
of him, declaring his bounty a
goodness. What reason have yo
quoth *Desire*, to say that all wher
with God hath adorned me, is but
voice of him, and sayest not gener
ly, that all which I have in me is h
voice? because, answered she, th
sin and wickedness, which do rema
in thee, are not created of God, a
therefore they cannot be voices
the Lord, but well thine own, dec
ring that thou art vile, wicked, d
filed and unclean, for as man m
come by the creatures, to the know
ledge of God, so likewise may he
tain through the works proceedi
from himself, to his own knowled

CHA

CHAP. II.

of the Knowledge of God through his Creatures.

Desire marvelled at the Ladies grave countenance, and although she seemed to be but plain, was notwithstanding very skilful and learned in all heavenly knowledge, and said unto her, Wherefore would you have us to sing? Therefore, quoth she, because we might thereby somewhat forget the tediousness and pain of this vale of misery: hereunto remembrance and contemplation of Gods creatures is likewise a great aid and furtherance; and therefore I have placed them in the way of *Patience*, so the sooner shalt thou come to the *Love of God*, if thou dost exercise thy heart often-times in the Book of the Creation: or through *Patience* and the holy Scriptures, (whereof all the world is but a Book) we attain to the knowledge of God, and are greatly comforted in a distressed hope. And

If

if thou wilt learn to tune thy voic
learn it of the creatures, for some
them declare his goodneſs, ſom
ſhew his might, ſome his wiſdom
ſome his excellency, ſome his beaut
ſome his mercy, ſome his bounty;
and generally all, more or leſ
ſound forth his omnipotency, th
all in conſideration hereof, ſhou
ſpread abroad his praiſe and glo
Therefore endeavour thy ſelf
learn to ſing here by the way; f
where thou goeſt, namely in th
Palace of the *Love of God*, they
nothing but ſing forth his prai
Teach me I pray you (quoth *Deſire*
to ſing by his creatures; for I ca
not learn it of my ſelf. Willingly, a
ſwered *Sincerity*; In the mean wh
Deſire travelled far and wide in th
deſart, where he ſaw many gre
wonders of the Lord, and began
learn and perceive his mercy a
goodneſs, and moſt part throu
Sincerities help, Doctrine and tea
ing; yet he was forced to endu
and ſuſtain many dangers, perills a
pain, for he did ſtumble, oftentim

t *Sincerity* kept him from falling, d yet notwithstanding sometimes l, but *Sincerity* did reach him the nd, and help him up again, and metimes catcht such falls, that if e *Fear of God* had not aided him, never would or could have risen ain; sometimes when he should forwards went backwards, and hen he should have amended mself by the creatures oftentimes d greatly hinder himself thereby. or he did not endeavour to learn eir secret voyces, but became hose through negligence and slothlness until the fear of God gave m a good push, and drove him rwards. Oftentimes he did tread n a thorne, but *Sincerity* succoued his feet and drew him out of it ain. Oftentimes fell a sleep, but he *Fear of God* did awake him: metimes being weary sate down d rested himself, but his dog *Goodill* did not hold off from barking ntill he did rise again. Sometimes he way was so tedious unto him, hat his heart began to faint him,

and

and desired to turn back again, b
as soon as he did eat of the fruit
To trust in God (which he had
his pocket, and in every place abo
him) came to himiself, and waxe
strong again. And sometimes goi
by night, lost the *Fear of God* a
Sincerity, so that he mist his w
but as soon as the day appeared, a
theSun began to shine, he fou
quickly the way again by means
his dog. And when they had th
travelled certain dayes, came at t
last into a fair, large, and pleas
field, in the midst whereof stoo
Princely &costly palace, called *Lo*
where the *Love of God* was Porte

THE THIRD PART OF THE TREASURE of the SOUL.

CHAP. I.

How the Love of God doth exercise and try us.

Desire was glad when he saw so fair and Princely a Palace, and found by experience, that this wearisome, tedious. and troublesome way had so good and pleasant an issue: Came therefore presently at the gates of the Palace, but finding them shut closse, began to call and knock yet notwithstanding, after long crying and knocking, none came to an-

swer, Call and cry aloud (quoth *Sincerity*) for in so doing, (although they were all asleep, or half deaf) it cannot be but they shal hear thee. Knock hard with the Hammers which do hang at the gates, and then soon they will open the doors unto thee (for there hung two Hammers at the gate, called, *To sigh and weep*) Knock hard and boldly (quoth she) for if they were not wont to open the gate to none, these two Hammers should not hang at the door, for I think they are made for that purpose, to let all those in that knock with them. *Desire* having knockt and called very long before the *Love of God* would open the gates; was yet at the last comforted by his coming. Who having opened the door *Desire* knew him not. Brother (quoth the *Love of God* what dost thou lack or desire? For whom dost thou look here? Thou art weary perhaps to have watched so long at the gate, and to have knocked so oftentimes. But here we fain us all to be half deaf, to try the constancie and patience

rience of the travellers who come hither. And when we find some that are weary, and perſwade themſelves that there is nothing elſe belonging unto it, but as ſoon as they are come then preſently to open the gates for them, & let them come in: then we let thoſe, without opening unto them, return back again, becauſe we open not the door to any who thinketh that he hath deſerved it, & perſwades himſelf that he is worthy of it, and that it is our duty, and are bound to do it. And art thou none of theſe fellows? No, my good Lord (quoth *Deſire*) For although I have ſuffered and ſuſtained much ſorrow and pain both of body and ſoul; yet I know for certain, that I have not deſerved, and am altogether unworthy to enter into the houſe, unleſs it would pleaſe your Lordſhip, through your great mercy and goodneſs, to lead and bring me within. Wherefore would thou come in? (quoth the *Love of God*,) for whom doſt thou ſeek here in this houſe? My Lord (anſwered *Deſire*) I am come

from the Palace of *Humilitie*, accompanied with these worthy personages, and have taken my journey through the nearest way, being *Patience*, to seek out the *Love of God*; who, as I am informed, keepeth here his residence. Dost thou not bring any token (quoth the *Love of God*) whereby a man may know thou comest from thence? Yea, my Lord (said *Desire*) I have brought true tokens with me; whereof the one was given me in the house of *Humilitie*, and is called *Knowledge of himself*, and the other have I learned by the way and is called *Knowledge of God*. I am glad (quoth the *Love of God*) to see thee so well provided; but dost thou think that for this knowledge sake we are bound to let thee enter here? No, my Lord, (answered *Desire*) but for thy grace and mercies sake, because I cannot tell whether these two sundry knowledges are perfect or not, and therefore I doubt of their sufficiency; I know that I have dwelt in the Palace of *Humilitie* for

for a time, and that they have ſhewed me there all the houſe, the Damſels, their nature and condition; but I cannot tell whether I have well digeſted in my ſtomach the fruits which I have eaten there, although they were unto me very pleaſant. Beſides, I do not know whether I have profited or not by the way; for oftentimes the prickles and thorns have grievouſly hurt me, and my company hath brought me hither almoſt perforce: Therefore, my good Lord, I can aſſure thee of nothing that I can bring with me, but only of my wickedneſs, unbelief and imperfection. And the chiefeſt occaſion that moved me to ſeek the *Love of God*, was this, that I heard that he was a good Phyſitian and Chirurgian, and would let me bloud and purge me from all corruptions and uncleanlineſs? And I am told, as ſoon as he doth ſee one, knoweth preſently his diſeaſe, although it lyeth hidden ſecret within the heart. And whereſoever he putteth his hand upon them, he purgeth and

cleanseth all things. Wherefore, said the *Love of God*, dost thou desire to be thus clean, sound, and unspotted Because (answered *Desire* that I was also told, that none who were unclean and undefiled should, or could enter or come into this place. Seing it it is so as thou sayest (quoth the *Love of God*, and that thou putteſt all thy confidence into our hands, tarry here a while, for thou canst not become familiar with the *Love of God*, ere thou become acquainted first with his Page; therefore I will go call him, and he will instruct thee of all what thou hast to do and speak unto his Lord and Master.

CHAP. II

Of the love of our Neighbour.

Desire tarried with great expectation for the forth coming of this Page, that he might bring him to the speech of his Lord & Master. And not long after saw him come, & was called *Neighbourly-love*, which sight

ſſght did greatly rejoyce him, that even for the love which he bare to the *Love of God*, could not abſtaine from weeping. Wherefore doſt thou weep, quoth *Neighbourly-love*? for they are all merry in this houſe, and from hence is baniſhed all ſorrow and ſadneſs. I do not weep for any grief, ſaid *Deſire*, but for joy. For whom doſt thou ſeek here, quoth *Neighbourly-love*? My ſon, anſwered he, I look for the *Love of God*. I am his ſervant and Page (quoth he) and if thou doſt ſeek my Lord, firſt of all thou muſt ſpeak & come acquainted with me, for my Lord loveth me dearly, and therefore thoſe that love not me, he will not know them nor once ſpeak unto them. Fain would I know thy nature and conditions (quoth *Deſire*) and for thy Lord and Maſters ſake become acquainted with thee? If thou doſt deſire my acquaintance and friendſhip, quoth *Neighbourly-love*, thou muſt provide and give me every morning, an herb for my breakfaſt, called, *to think humbly*, and for my

dinner another, called, *to speak humbly*, and for my supper another not unlike the first, called, *To work and do humbly*. But where shal I get these herbs (quoth *Desire*) the first called *to think humbly*, answered the Page, groweth in *Humilities* garden where she esteemed her self a slave of all slaves, & worse then a beast. But to come easily to this herb, because it is a great way to the Palace of *Humility*, thou shalt take a horse to ride on, called, *to think well of every man*, and by these means mayst thou come by this herb every morning. The second herb is made of three sundry herbs; of the first *think humbly*, of *meekness* and *affability in speech*, and upon the last is cast a smal powder, called *Slow & Little*. The third herb called to *work humbly*, is made of divers herbs, whereof *Mirth*, *Love*, and *quietness*, or *diligence* are the chiefest. And whensoever thou dost feed me with these herbs, then our acquaintance and friendship will continue and abide for ever, and I will soon bring thee

to

to the ſpeech of my Maſter. The counſel and doctrine of the Page did delight *Deſire*, and ſaid: Seing thou had made me acquainted with thy nature and deſire, I will diligently endeavour my ſelf to procure and get theſe herbs for to give them out unto thee. After this, they both continued in familiarity one with another a long time. And *Deſire* having convenient time and opportunity, ſaid unto him, I beſeech thee ſhew me ſo much favour as to bring me to thy Lord. Willingly, quoth *Neighbourly Love*, for thou haſt done, thine endeavour ſince thou haſt been with me. But tarry here a while, I will go call my Lord, and ſee whether he wil come forth to ſpeak with thee

CHAP III.

Of the Love of God, and our Neighbour, and of the ſecond degree to Love, and of his office and dayly exerciſe.

DEſire doubting whether the *Love of God* would come forth to

ſpeak with him, becauſe he ſaw his own vileneſs, poverty and miſery and how unworthy he was to ſpeak with ſuch a Lord, eſpyed one to come towards him, who ſaid; Brother, what doſt thou look for; or what is thy deſire? Sir, quoth *Deſire* I look for the *Love of God*. I am he, anſwered the *Love of God*. And as ſoon as *Deſire* did hear this, fell in a ſowond, but the *Love of God* took him by the hand, and lifting him up, revived him again. And when he ſaw the *Love of God* make ſo much of him, he began moſt bitterly to weep, inſomuch that he could not ſpeak any word at all, which the *Love of God* ſeeing, being of a gentle and tender heart, was moved with compaſſion, and marvelled greatly of the extream Love, deſire and affection which *Deſire* did bear unto him, becauſe he ſaw him weep for very joy: & ſaid, I pray thee weep no more and do not make me ſad, for I cannot abide to ſee thoſe weep that love me. Tell me who told thee I dwelt here? A ſhepherd (quoth *Deſire*) whom

whom I met by the way, & did direct me hither. What said he of me unto thee, said the *Love of God*, that thou lovest and desirest me so much: doest thou Love me so dearly, because thou hast been told that I am bountiful to my friends, and unto those that serve me very frank and liberal. No, quoth *Desire*, not therefore but because you are a noble and good Lord, and because you bring your friends in a place where they shal see God which is the greatest blessedness of all the world. This good and holy mind of *Desire* did delight the *Love of God* not a little, and was an occasion that he loved him the more for it. I marvel my Lord, quoth *Desire* seing your highness art so Noble a Prince, that your grace putteth them that come to seek you to such pain and travel, and art so hardly to be found out. Hold thy peace, answered the *Love of God* this mystery is hidden from many, for some there are who think they have not found me, nor known me, yet I notwithstanding am alwayes near

near them, and they are filled and repleniſhed with me. And ſome there are likewiſe who perſwade themſelves that they have found me who are yet far from me, & know me not. I pray your highneſs therefore quoth *Deſire*, to let me underſtand your nature and conditions, that I may know thereby whether I am near or far from you, for I take you for my Lord and Maſter. Mine exerciſe and office is, anſwered the *Love of God*, to love God, and I am a child of *the Knowledge of God*. In what ſort do you Love God, quoth *Deſire?* I have, anſwered the *Love of God*, a deſire to wiſh for him with all my heart, & with all the ſtrength and force of my Soul and to find him I leave nothing undone, uſing all means thereunto poſſible. And that I might know him the better, to his praiſe and glory, I deſire that all the earth would acknowledge his unſpeakeable and infinite goodneſs, and that all creatures ſhould laud, honour and praiſe him. With this deſire I conſtrain and force my ſelf

to

to do nothing wherewith to displeaſe him, and if peradventure through weakneſs I offend him, then preſently I proſtrate my ſelf before him, and crave pardon at his hands for my offence: and then we are as good friends as ever we were before; and becauſe my Lord God is ſo bountiful and good, I am not yet come to this firſt degree, but I endeavour my ſelf alſo, to my ſmall power and ability, to execute and do that, which he or any of the leaſt among us doth command me, with as great diligence as may be. And hereby only I can perceive, how dearly I do love him, when I do that which he commandeth me. For certainly I believe, that nothing is more acceptable or pleaſant unto him, no ſervice or reverence more delightful, then the obedience unto his will and commandments. For he himſelf doth ſay, how can thy ſervice pleaſe me? or how canſt thou perſwade thy ſelf that I Love thee, when thou doſt not keep my my commandments? For know that

that there is nothing that joyned and knitted faster thy spirit with mine, then willingly to execute my will; and keep my Laws statutes.

CHAP. IV.

The Office of the Love of God in the second degree.

IN the same degree of Charity, I have purposed to do all things, whereunto by office and calling I am bound unto, and seing that I have now bound my self to God (whereof I repent me not) I am willing to obey his will and commandment: daily, therefore, I consider my office, and all things thereunto belonging, and for the better execution hereof, I diligently follow the counsel of the godly, and the holy Scriptures, for I know that many herein offend my Lord, because they are ignorant of these things which are belonging to their duty. And if they know it, and do it not, then they are far worse, because they sin not

not through ignorance, or weakneſs, but only through meer wilfulneſs & malice. Beſides, that which I have promiſed and have ſworn, and vowed unto him, whereunto I am moſt bound) I endeavour with all diligence to perform & keep it. Therefore I have vowed unto my Lord to ſerve him with three Damſels, *Obedience*, *Chaſtity*, and *Poverty*. Therefore every morning I ſtudy how I might beſt ſerve and pleaſe him, ſpeaking unto my ſoul as followeth; Let us caſt about, my ſoul, how we ſhal behave our ſelves this day to pleaſe and to ſerve our Lord. And again in the evening. I ſay unto her Let us ſee, O my ſoul, how we have ſerved our Lord to day, with the ſaid Damſels, whether we have offended him in any thing or no: And in this ſort I endeavour my ſelf to be a loyal ſervant to my Lord with theſe Damſels. Wherefore do you this (quoth *Deſire*,) Therefore anſwered the *Love of God*, becauſe theſe three Damſels are Chamberlains to my Lord, and none can come in his

Chamber

Chamber and speak with him; unless first they do open him the doors and prepare him the entry. I pray you (quoth *Desire*) to tell me what spiritual exercises you do use, for to be faithful unto these Damsels: I have, answered the *Love of God*, three intents which I do offer both day and night, that further me to all manner of services. The first intent is called. *Wish or advance not.* The second, *Desire nothing.* The first intent serveth *Obedience*, when I dress it with a certain sawce, called *to do* and then is called *Advance not to do*, And the finer I dress this for her diet, the more friendship she getteth for me, and in greater favour she brings me with my Lord, and sayeth much good of me unto him, so that he by her words loves me dearly, and is a merciful and bountiful Lord unto me. This foresaid dish, namely, *Advance not to do*, when I dress it with another sawce, called, *to have*, then it is called, *Wish or advance not to have*, and here-withal I feed and maintain the other Damsel, called

Poverty.

Poverty. Stay a while, (quoth *Desire*) why ſhould I not wiſh or advance my ſelf to have ſomething when I lack? This is not thus to be underſtood, anſwered the *Love of God*, for if thou needeſt ſomething, thou haſt thy Soveraign, who will by himſelf, or by his Commanders, ſufficiently provide for thee, without thy wiſhing or asking, which is altogether unmannerly, For where one is who hath the commandment and care over all the houſehold, he will ſufficiently provide for them all after his power and ability, and as it becometh his duty, place & authority; To the end the reſt ſhould addict themſelves more zealouſly to the ſervice of God, and to the contemplation of heavenly and ſpiritual things, without every mans own particular careſulneſs to crave, ask or advance to have that which he needeth. And it were a great overſight, that a chief Commander of any place ſhould not have the care and forecaſt to provide for his Subjects or Houſholds neceſſity, without their

asking.

asking. But that which I speak of ad-
vancing demanding, or craving, is di-
versly, but chiefly two wayes to be un-
derstood. First when they provide no-
for thy necessity, without thy ask-
ing or craving, which is greatly to
be misliked, discommended, and
dispraised in a Congregation what-
soever. Secondly, that which thou
needest, thou dost lack it greatly,
and not to be wilful and wanton.
Or else in all things which thou canst
desire therein will consist curiosity,
superfluity and tempting of God, For
believe me, that under the cover &
colour of necessity, lye oftentimes
hidden divers and many sins, & chief-
ly in things belonging to the main-
tenance and sustenance of the body,
as meat, drink. apparel, and such like
things are. How shal I know (quoth
Desire) whether it be needful, su-
perfluity, or wantonness onely, that
which I demand or crave to have?
She answered the *Love of God*, whe-
ther thou canst forbear it, and live
without it, without the great hin-
derance, peril and danger of thy
soul

ul and body. But if thou didſt perceive that it ſhould turn thee to ſuch periſh and dammage, then to *deſire nothing*, were a great ſin and madneſs, and contrary to Gods commandements. But if thou canſt forbear it, and be without it, ſo it be not (as I have ſaid) dangerous and hurtful to thy health, although ſomewhat painful, troubleſome and tedious to thy fleſh, then to *Deſire nothing* is a great vertue, and worthy of praiſe and commendation. But as the holy Scripture ſaith, Bleſſed is the man that ſuffereth ſomething for the *Love of God*. Therefore, if thou canſt forbear it without the hazarding and indangering both of the Soul or body; then to crave, ask and demand, eſteem it wantonneſs onely, although it covereth it ſelf with the cloak of neceſſity, want need, and holineſs. For ſins never diſcloſe and ſhew themſelves bare, but preſent themſelves alwayes under the colour of good things; and hereby mayeſt thou know whether it be neceſſary or not, when thou craveſt

craveſt ſomething. And that none deceive themſelves in their own opinion, they need greatly a diligent inquiſition, and a vertuous exerciſe; and if they be deſtitute hereof, then let them go about their buſineſſe with counſel of the holy Scriptures, or with the advice of a godly and wiſe man who will inſtruct them herein.

CHAP. V.

Of Deſire nothing, and Remember nothing.

SEing I have now diſcloſed unto thee my firſt intent, wherewithal I maintaine the two damſells, *Obedience* and *Poverty*, likewiſe I will diſcover the nature and property of the others; namely, *Deſire nothing* and *Remember nothing*. Thou muſt know that the ſaid firſt intent, *To wiſh for nothing*, groweth and commeth of nothing but from a *Deſire to have or do nothing*. And when the cauſe which is the *Deſire to wiſh for*, is taken away and rooted out, then his force

force and effect doth ceaſe quickly, which is, *To ask for.* And hereby is made that which is contrary to it; Namely, *To ask nothing.* Which is my ſecond intent, wherewithal I maintaine dame Poverty. But thou muſt mark, that this *Deſire*, is underſtood only of worldly and earthly matters. But becauſe this herb hath an other root, whereout it groweth; which is to *Remember*, (for nothing there can be wiſht for which was not before remembered) therefore make much of this third intent, which is, to *Remember nothing*, wherewithal I maintain the third Damſel, called *Chaſtity.* But thou muſt underſtand this *Remembering*, when it is ſubſtantial, ſtedfaſt wilful, and ſpringing out of a fleſhly luſt, For it is not in mans power not to *Remember nothing*, but will not to ſuffer thoughts to remain and caſt foundations in him, but to turn them quickly off, and to think of God. But becauſe that this herb *Remembring* doth water it ſelf with a water called *To ſee* we muſt caſt upon

upon it a powder called, *Diligently to have care to the eyes*, which is very profitable for it. These three intents do not only cleanse my soul of all worldly things, as self-will and such like spots, but they breed in me a great pureness and promptitude to love my Lord, drawing from me all other loves, and uniting me altogether with him. In these three intents I have comprehended all the other godly exercises serving the spirit, as wel of *Humility* as of any other vertues, because I know that the perfection of vertue consisteth herein. Think not therefore that in vain I serve these three Ladies, for they be very gracious, and get me much favour. One of the three, called *Poverty*, hath given me a fair Jewel. I pray you (quoth *Desire*) to let me see it. I keep it (answered the *Love of God*) in two places; Namely, in my Heart, and Bedchamber, This Jewel is so costly and of such price and value, that I was not able to keep it in my heart, before I had cast out of it all earthly

love

love. And in like sort, it could have no place in my Bed-chamber, before I had cast and thrown out of it all curious, superfluous, and partial things, reserving only to my use but a few Books. How do you call this Jewel (quoth *Desire*? It is called (answered the *Love of God*) *Nothing at all*, for this is the greatest treasure that *Poverty* can possess, who is the richest Lady of the earth because she hath as much treasure hereof as she will her self.

CHAP. VI

The office of the Love of God, and of Prayer.

IN this degree of charity, whereof I have spoken, which was for to obey his commandement, (as my duty doth require) there is yet another circumstance to be considered, for the Office sake, wherein he hath placed me; namely, to be his Chamberlain: which is, whensoever I come, to serve him, or come

to crave ſomething at his hands, or but only to ſpeake with him; I have then a ſpecial care to come before him with ſuch great humility, lowlineſs, and pureneſs of mind as I am able. And the purer and cleaner that my heart is, the more eaſier I ſee, behold, and know him; And pray my loving Brother, the *Fear of God*, & my Aunt *Reverence*, to keep me company. What do you when Lady *Reverence* goth with you (ſaid *Deſire?*) Then *I* remember and think what I am (anſwered the *Love of God*) and ſet before my eye the Majeſty and greatneſs of my Lord, who is to be ſerved with fear and reverence, as one only worthy of it. Beſides, I remember that all Angels and Heavenly Principalities do fall down before him, worſhip and adore him, being aſtoniſhed at ſuch great, excellent, and incomprehenſible a Majeſty. Moreover, I conclude that he knoweth the ſecrets of my heart, and ſeeth my inward thoughts, better then I my ſelf. Likewiſe, that he can, according

to

to his godly will and pleaſure, do and undo all things, and that life and death, being and not being, and the ſalvation and condemnation of all the world are in his hand and power. Furthermore, I remember that he is the fountain & wel-ſpring of all goodneſs, the only and ſoveraign good in heaven and earth: and when diligently I put in mind thoſe things, then I begin to ſhake and tremble, then my heart and mind begins to alter, ſo that oftentimes I fall in a ſwound, chiefly when I conſider that I being ſo wicked, vile, unclean, and worſer then any dog, preſume to undertake ſuch an Office, and to be ſo familiar with ſuch a mighty Lord, and that ſuch a renowned Majeſty will vouchſafe to delight in my vile company, and ſuffer me to ſpeak & eat with him, as his familiar and only friend. And oftentimes my ſelf do tell him of it, ſaying, Wherefore doſt thou ſuffer (O my God) theſe vile and unclean ſinners to ſtand before thee? How, my Lord is it de-

cent that thou ſhouldeſt be ſerved of ſuch wretches and wicked offenders as we are? Where is the honour and reverence due to thy Princely Majeſty? But what anſwer doth he give you (quoth *Deſire*?) I cannot tell (anſwered the *Love of God*) but only that for very joy he makes me to weep, and ſayeth; Do not trouble thy ſelf here-withal, for thou haſt not procured thee this Office, and haſt not placed thy ſelf in it, but I have called thee unto it, and Iknow wherefore I have done it, but be thou careful to look to thy calling: and that which thy office doth require and demand, endeavour thy ſelf diligently to further and perform it. What do you ſay unto him (quoth *Deſire*) when you come before him, accompanied with *Humility*, *Charity*, *Fear* and *Reverence*? Firſt of all (quoth the *Love of God*) when I crave ſomething at his hands and would move him to grant me my requeſt, then I endeavor with all my force and power to exalt and praiſe him, and ceaſe not for to give

him

him thanks for all his benefits which I have received, for I know that this is acceptable and pleasant in his sight. And whensoever I go about to praise him, then I rehearse all the wondrous works which he hath done, recreating & delighting my self therein greatly. This same I do touching his great power, wisdom and goodness: further, I rehearse his great mercy and benefits, which he hath bestowed upon his people and servants, praising and magnifying him therein. I do not forget also his great mercy shewed unto his enemies, which he doth daily yet continue, marvelling greatly in his omnipotency, excellency, and incomprehensible goodness, in that he doth not punish them according to their deserts, but rather doth make them Partakers of his bounty and liberality. I thank him also for the great mercy which in him is alwayes resident, delighting to recount his vertue and bounty, which flow and run from him, praising and magnifying him for those, and rejoic-

ing in them, and in his unspeakab
mercy. And this I do oftentime
because I know that this is his wil
and doth greatly please him. Beside
his will is, that we being familiar wi
him, should talk of secret and he
venly things, which are hidden fro
those that do not esteem to ent
into his privy Chamber, althoug
they are of his household and dai
servants. Wherefore (quoth *Desir*
do you give him all this prais
thanksgiving and blessing? Becaus
answered the *Love of GOD*, the mo
I extol his goodness, and the more
disable and humble my self befo
him, the more I ame agreeable an
acceptable unto him. For this
his most blessed and holy will, th
we should have alwayes before ou
eyes his unspeakable goodness, high
ness, excellency, and omnipotency
& our weakness. And although I giv
unto him as much praise and than
as ever I may, I am certain, tha
therein I can be no liar, for he is
greater excellency, power, highne
and worthiness, then I, or any mo

al or immortal tongue can utter, or ny heavenly or earthly creature conceive or comprehend,

CHAP. VII.

Of the Love of God in the second degree, and manner how to pray.

AFter that I have praised, thanked and exalted him as much as I am able, then I do commend unto him my soul, my whole will, and the best intent and mind which I have: which is, that although I might gain all the world, I would in no wise anger or offend him, praying him from the bottom of my heart, that it would please him to keep, strengthen and further me in this good and godly mind; for without him I were not able to keep it long. This done, I pray him for the forgiveness of all my trespasses and offences, wherein I have transgressed his holy Lawes; and that he would not let me set my thoughts, love and mind upon any thing but

upon him only. And because he hath vouchsafed to accept me for his servant and friend, and hath honoured me with such an Office, that it would likewise please him to give me the spirit of Humility, which might draw and turn away my mind from pride, and from all that doth displease him: to the end my service be not to his dishonour, but to his honour and glory; giving me that which he knoweth to be most needfull unto me, and that which he is willing I should have to his glory for to be more acceptable unto him. And this I do for no other cause but that I might live and die with him, and fear not to be cast (although I have deserved it) out of his sight and favour. Then afterward I pray to him for my friends and acquaintance, as also for all creatures, that it would please him in his mercy to give them grace, that they all should praise, honour, love, and thank him, as is their duty: endeavouring my self for to do and speak all this with all pureness and simplicity of mind. What do you (quoth *Desire*)

to

to come by ſuch pureneſs? To my uttermoſt, anſwered the *Love of God*, I have a ſpecial care to my mind, and keep a ſtrait watch over all my cogitations, and do moſt carefully look to my ſoul. And beſides, I ſurvey narrowly all my ſenſes, ſetting alwayes before my eyes *Sincerity*, who turneth all things which ſhe ſeeth to the beſt. And when I will aſſure my ſelf againſt all the world, and have no cauſe to fear any body, then I go and remain with my Lord; for it is all my comfort, joy, pleaſure, and my ſoveraign good, to be in his company to ſpeak, and ask his advice and counſel: and I am never contented, quiet, ſatisfied or aſſured but when I am with him. And therefore I have determined to leave and forſake all things, for to dwell and remain with him, and never to go from him, but when he doth command me. It is yet (quoth *Deſire*) ſometimes needful to read alſo. Is it true (anſwered the *Love of God*) that reading is good, not for to be-

come crafty and subtil thereby, but only to learn to know God and his wayes, and to love him as we should. And to this I need not many books, but will deeply fall in love with my Lord, and set all my desire & whole mind upon him, with all my understanding and wildom; for his love doth suffice me, and will instruct me in all things which are requisite for me to know. And he will by the means of love, disclose and open unto me more secrets then all the books of the world are able to do. And my soul gathereth more pureness, fear, fervency, reverence, repentance, strength and force to resist my flesh when I am with him, then when I do read. Besides, I know that he never will ask an account how much I have read and studied, but how I have honoured and loved him, yet hereby I will not seem to condemn reading, chiefly in those who know not the wayes of God, nor the government of the spirit, nor cannot frame in good order their thoughts, words, & deeds,

as

as they ſhould do; to thoſe I ſay, it is neceſſary that they ſhould read along time to become prompt & readie in ſpiritual & inward exerciſes. For otherwiſe it would be a great madneſs, preſumption, nay, a contempt & deſpiſing of the King, that a clowniſh fellow who knoweth not the uſe, cuſtome, and language of the Court, would come perſonally to ſpeak with the King in the preſence of all his Lords and Nobles; and now being in the midſt of his talk, ſhould caſt forth unwiſe and fooliſh words, according to his cuſtome, for this ſhould turn to his great ſhame & confuſion; for the King would command him to be driven away, ſo that it ſhould have been better for him never to have preſumed to ſhew himſelf before his Majeſty. And thus it is with ſpiritual matters. But thoſe that have gotten the knowledge of God, and of heavenly things, either by reading or hearing, prayer is much more profitable, and a more excellent an exerciſe then reading; being now ſomewhat acquainted with the man

ners, use and custome used in the spiritual and heavenly Court. And when I am now before my Lord, then I take heed that I turn not my head-eyes, and body hither and thither because it is a sign of contempt of his word, when one speaketh unto him, and then turneth his face another way. Declare this unto me (quoth *Desire*) some what better, for I do not well understand it When I (answered the *Love of God*) speak unto my Lord, and cast my mind and cogitations upon other matters, then I turn him my back & not my face. Therefore I think and perswade my self that he alwayes seeth me, and never turneth his eyes from me, for to mark what I say, what fervency I have, what reverence I shew unto him, likewise in what repentance, love and unity I do exercise my self. Then afterward I humbly thank him for all his benefits bestowed upon me, and generally upon all creatures, having them oftentimes in my mind, and rehearsing them unto him, because I know

know that he cannot abide any unthankfulneſs, or that in any wiſe we ſhould forget his goodneſs declared unto us all.

CHAP. VIII.

Of the third degree of the Love of God.

SEing I have now ſpoken unto thee of the firſt degree of love which I bear unto my Lord, which is to be careful not to offend him, and likewiſe of the ſecond, which is, to do all that he commandeth me, yet I am not contented with theſe two, for the great love which I bear him, but have ioyned unto thoſe two firſt, the third degree, which is, to do all that I am able to think or imagine, for to pleaſe and to be acceptable unto him. Whereby do you know, (quoth *Deſire* that you do that which is pleaſant in his ſight By two things (anſwered the *Love of God*) The one is, to love that which he loveth, and the other, to hate that which he hateth. As concerning

cerning the first, to love that whi
he loveth, thereby I love my Lor
only son, who is the faireſt, gentil
eſt, and moſt worthieſt, that eve
was or ſhal be, being like unto hi
Father in all things and yet the moſt
obedienteſt that was or ſhal be. This
ſon he loveth as much as himſelf,
becauſe he is more like unto him,
then ever ſon was unto his Father.
And the unity and love betweenthe
Father and the ſon, is ſo exceed-
ing great, that they are both one,
of one will, force, power, wiſdom,
and Majeſtie; and although they are
diſtinguiſhed in perſons, are not-
withſtanding but of one ſubſtance
and eſſence. My Lord did make
with his own hand for this his ſon,
a ſhepherds garment wherewithall
being clothed, came out of his Fa-
thers chamber, yet never was from,
him, but alwayes with him, and is
daylie converſant with us in this
houſe; for otherwiſe we could not
ſee nor know him: and thus apparel-
led, his Father ſent him with a bask
et on his arms through the whole
world

world, and likewiſe through this wilderneſs to ſeek out his ſheep that were loſt and Run aſtray. And as he was walking through the deſart, his Father ſuffered him to be ſlain by the wolves, and devoured by dogs, and in no wiſe would come to aid or aſſiſt him, although he was able enough to have done it; but his will was, that the wolves ſhould tear him in pieces, and put him to the moſt cruelleſt death that could be invented or imagined, and ſhould uſe him the worſe, becauſe he was a Kings ſon. And this did our Lord for meer Love which he bare us, becauſe that all they which are of his houſehold, might perceive and ſee how dearly he loved us, in that he hath not ſpared his own ſon, but hath given him in ſacrifice for us; therefore we are bound to Love him alſo, becauſe he loved us ſo much before. When the *Love of God* was telling this, *Deſire* wept bitterly, ſo that his heart ſeemed to break in pieces. The Father loved the ſon ſo much. ſaid the *Love of God*, that although

although he suffered him to be p
to death, yet through his omnip
tency did soon raise him up again fro
the dead, with more glory & triump
then ever before, carrying with hi
those sheep for whom he was come
having likewise a spe cial care ove
those whom he had yet left in the de
sart & pastures to waxe fat. And thu
he returned into his fathers cham
ber. where now he sitteth at hi
right hand, making daily intercessio
for us, and excusing our infirmities
for the unspeakable love which h
beareth unto mankind. And I be-
lieve, that if it were not for his sake,
the Lord would have cast us long a-
gone out of this house for our grea
wickedness sake, because we serv
him so negligently, without any zea
or affection, and so highly do forge
him, and put him out of our mind
for every triffle and small occasion.
The father loveth his son so dearly,
that I believe not that there is any
thing in this world wherewith we
can do him better service, then in
loving

loving of his Son. Therefore I endeavour my ſelf to love and pleaſe his Son. Wherein (quoth *Deſire*) do you love and pleaſe him? When I (anſwered the *Love of God*) remember his holy life, his exceeding great travel, his death & his bleſſed Doctrine and endeavour to conform & frame my actions and manners unto his life; for when my Lord doth ſee one reſembling the life of his ſon; ſo much the more doth he love him: and therefore it was his will that he ſhould come to viſite us, dwell with us, and teach us how we ſhould live, for we lived before even as beaſts, and therefore the Lord did ſend him unto us in ſtead of a mirror and looking-glaſſe, that all men who were deſirous to know whether their will or actions were bad or good ſhould behold his ſons life, for in the world there is no ſurer and better touch-ſtone then it. The ſecond whom my Lord loveth, is my Page, called *Nighbourly-love* For he loveth this Lad ſo tenderly, that all we do unto him, whether it

it be good or evil, he doth take it as it were done unto his own person In what love you this Boy (quoth *Desire?*) First of all, *I* esteem him to be better then my self, and although I do supply a great and high office, yet am obedient unto him in all lawful and good things. I take heed in no wise to hinder or endammage him, but I shew him all love and friendship that I am able. I have no ill suspition of him, but rather do alwayes defend and excuse him; I injure him not in words nor deeds, but I suffer patiently his natural weakneis and infirmity I pity him I do not backbite him, nor will not suffer any man for to do it. I wish that he should exceed me in love which I bear to God, & that it would please Almighty God to make him better then my self. I in no wise envy his temporal or spiritual blessings: or any thing that belongeth unto him, but rejoice in his prosperity and welfare; for his loss, adversity, and sorrow, doth heartily grieve me. Further,

I

I think him to be an Angel of the Lord, and that I am unworthy to be his ſlave and ſervant, and this do I, becauſe that my Lord loveth him ſo dearly. I love alſo the affairs of the common-wealth, having a ſpecial care over them, becauſe they appertain to the ſervice of the Lord, to his honour, and to the maintenance of his houſe. Therefore I do mine endeavour that nothing be neglected, chiefly which concerneth any godly exerciſe, as is reading faſting, chaſtning of the fleſh, and ſuch like, although ſome do but little eſteem of theſe things. Further, I remember that I know him better then any other creature, becauſe I have received more at his hands then any. And ſeing that other ſervants ſerve their earthly maſters with great attendance & diligence; why ſhould I not ſerve my Lord, who hath choſen me to be his Chamberlain above any domeſtical ſervant? And although all the world ſhould fail, and there ſhould be none remaining, yet I will never be unfaithfull unto him till death. CHAP

CHAP. IX.

Of those things which the Love of God hath, and of the conclusion.

THe other of these two things whereof I have spoken unto thee, & wherewith I seek to please my Lord, is to hate that which he hateth. Therefore I set before me that my Lord hath two enemies, the one the world, the other the flesh: therefore I have determined with my self to hate them mortally, and never to contract any league with them; and because I might the stedfaster remain in my determination I use these means, never to recreate my self with them, to speak, or frequent their companies, unless my Lord doth command it me, whose commandment I esteem more then my determination. And therefore I have desired the lievtenant of the house, that he send me not about such business whereby I might recreat my self, as in towns, cities, countreys, or amongst people, for I esteem this a great contempt and despising, but when I am comman-

ce

ed, then I obey; and although my Lord, for certain affairs, commandeth me to go into the world, yet his will is, that I in going ſhould not loyter, and in returning, ſhould beſound faithful unto him, and in no wiſe ſhould uſe any falſhood, or practiſe treaſon againſt him, but ſhould withdraw my ſelf as ſoon as it were poſſible, and come again; for I know certainly, that how narrowly we look to our ſelves, and as much good as we can do, yet we are like to get there nothing, but are alwayes in danger to loſe much. In this ſort I hate likewiſe my ſins, iniquities, uncleanneſs carnal motions wicked deſires, and unnatural paſſions and am very penſive and ſorrowful that they dwel within me, knowing that they are contrary to my Lords will, and do altogether diſpleaſe him Therefore I endeavour my ſelf alwayes to amend through love. Likewiſe, for the love of him I eſchew and fly from all thoſe that are in his houſe, except it be in things of neceſſity and love,

with

withdrawing my self altogether from them. Wherefore do you so (quoth *Desire*?) Because now a-dayes there are no spiritual prayers, love, and godly zeal practised and exercised, and those that boast of the knowledge of God, commonly decay in slothfulness. Therefore I will accustome my self to be alone, and addict my self to prayers, that my soul may receive and feel some comfort and joy in the Lord and I learn to love him as it becometh me, for to that end I have forsaken the world and all the vanities thereof. But (quoth *Desire*) others will account you fantastical and partial, and every man will cast his eyes upon you. It is no matter, answered the *Love of God*, for I should not serve to please man, and chiefly in things which are contrary to God. And when I give no offence to my brother, I care not what the world speaketh, so I do my duty in that which is commanded me. And therefore if thou wilt have, and possess me, do as I do.

CHAP.

CHAP. X.

Of the Love of God, that brought Desire to the House.

Desire was amazed at those things which the *Love of God* had told him, and after long studying, said: when you do all these things, have you then any need to stand in fear of any body? I truly answered the *Love of God*; for I must be very careful that I be not puffup in vain glory for my good works, or intangled with self-love; for if I give any place unto these, my Lord presently would thrust and turn me out of doors. Therefore I have alwayes at my side my mother *Humility*. I pray you (quoth *Desire*) to lead me into the house: Follow me, said the *Love of God*, for thou hast been now long enough with me; and I will bring thee to another of my fellows who hath a greater office then I. How is he called, quoth *Desire*? His name, answered the *Love of God* is, *To Desire God*. *Desire* went merrily accompanied with the *Love of*

God

God, to seek out *To desire God*; and when he had found him, said unto him; My Lord, I would it would please you to entertain me as one of your servants. *Desires* good-will did greatly please to *Desire God*, and said unto thim, It is needfull (so thou wilt be with me) that thou be first well instructed by my fellows; for thou must know, that of the wine which floweth out of the Hogs head of the *Love of God*, is made *To desire God*. Therefore do not deceive thy self, but see that thou be first well provided and replenished with the *Love of God*. My Lord (quoth *Desire*) I have dwelt long with the *Love of God*, and he hath instructed me in all things which I must do; and with Gods grace I will endeavour my self to put all things in ure and practice. but I cannot warrand you whether I have the *Love of God*; or no; for he only knoweth who doth love him, and in these things the best is to humble himself. As for my self, I cannot assure what I have, but only this

this Dog, called *Good-will*; and yet I think not that he is mine, because he was but lent me. *To Desire God* did take a great delight and pleasure in all these words, and chiefly because *Desire* did not perswade himself, that he had the *Love of God*. I pray you Sir, (quoth *Desire*) to tell me your nature and conditions. Even as a man, said *To Desire God*, cometh through the knowledge of himself, to a hate and despising of himself; so likewise, through the knowledge of God, he attaineth to Desire God. And whosoever doth possess me, he hateth all worldly things; for I do frame in him so noble and excellent a mind, that he thinketh himself too good to desire any thing else then the chiefest and most soveraign good, which is God only. Besides, I make him very great and high favoured with God; and although he be but of base kindred, yet I make him a mighty King: and whosoever doth enjoy me, his mind runneth upon nothing but upon God only, he

speaker.

speaketh nothing but of God; for where his treasure is, there is his heart also. And that which a man hath conceived in mind, the tongue commonly speaketh; for the mouth doth alwayes bewray the inward affections of the heart. To the hungry I am meat, and restorative; I am the chiefest in this Palace, and am Chamberlain to *Love* and *Charity*, I have power to bring those in whom I will that are my friends. I am the Preacher, who goeth through the house crying, untill my Lord doth awake, and cometh forth of his Chamber, for to speak with those that do call upon him. Whom think you did awake us, when thou didst stand long before the gates, knocking with the two hammers hanging at the door, called *To sigh* and *weep*, but only the continuall barking of thy dog? I am the surest messenger, who cometh first at the gates, and goeth to the Lord, who followeth him alwayes and is next unto him. I have in my power the fruit of a tree the which we that are here within

have

have to deliver out, and to give to every man thereof to eat, called *See God*. Is it a sweet fruit, said *Desire*? for they gave me another to eat in the house of *Humility*, which was somewhat bitter; and chiefly at the first feil somewhat hard and uneasie to be swallowed. This fruit, quoth he to *Desire God*, is marvellous sweet & pleasant, but to some more sweeter, and of a pleasanter taste then to others; which happeneth after the good appetite and stomach that they have. And the sounder that their taste is, and their teeth the better, thereafter they find this fruit the sweeter and more pleasant. For some there are who have rotten teeth, and to those this fruit is unsavoury, for they are not able to chew it. And some do eat it without appetit or hunger, because their stomachs are over-laden with other meats, and to those likewise it is unpleasant, because they cannot well digest it, although it doth them but small hurt. And some there are whose taste is marred through a

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have to deliver out, and to give to every man thereof to eat, called *See God.* Is it a ſweet fruit, ſaid *Deſire*? for they gave me another to eat in the houſe of *Humility*, which was ſomewhat bitter; and chiefly at the firſt fell ſomewhat hard and uneaſie to be ſwallowed. This fruit, quoth he to *Deſire God*, is marvellous ſweet & pleaſant, but to ſome more ſweeter, and of a pleaſanter taſte then to others; which happeneth after the good appetite and ſtomach that they have. And the ſounder that their taſte is, and their teeth the better, thereafter they find this fruit the ſweeter and more pleaſant. For ſome there are who have rotten teeth, and to thoſe this fruit is unſavoury, for they are not able to chew it. And ſome do eat it without appetit or hunger, becauſe their ſtomachs are over-laden with other meats, and to thoſe likewiſe it is unpleaſant, becauſe they cannot well digeſt it, although it doth them but ſmall hurt. And ſome there are whoſe taſte is marred through a

fever, or an unnatural heat; and these know nothing of this fruit but only by hear-say. I pray you, quoth *Desire*, let me taste of this fruit. I am glad, answered *To Desire God*, thou art willing to taste of it; for it is not possible that we during this life should satisfie our selves, or fill our bellies with it, but only taste how sweet and pleasant it is. Where fore, quoth *Desire?* Therefore answered *To desire God*, for if a man could here satisfie his appetite with it, and feed plentifully unto his own will of it, he would never be willing to leave this prison, and go to heaven, having here of this fruit sufficient enough to maintain him. But for the better understanding hereof, we die almost for hunger, and are faint and feeble with too long fasting, looking alwayes for the time till we shal come to the banquet of our soveraign Lord and King. And even as the Hart doth thirst in the summer after the spring of water, so likewise do our souls hunger after that day. This

fruit

fruit is of ſuch force and vertue, that only a ſmal bit doth fill our ſtomachs ſo much. that it is not able to contain more, how great a feeder ſoever a man be. But when we ſhal be with the Lord, then he will give us greater and ſtronger ſtomachs, that we may eat plentifully enough of theſe fruits, without any hurt or ſurfeiting: for if any would eat, here in this life, more then their ſtomachs were able to bear, it ſhould more hinder then profite them. Therefore it is needful, that we eat but a litle and moderately of theſe fruits, till we come to that place, where we may fully ſatisfie our ſelves with them, whereof we have now but a taſte only.

CHAP. XI.

How to Deſire God *did prepare* Deſire *for to eat of the fruit.*

I Pray you, Sir, (quoth *Deſire*) let me have a taſte of theſe fruits ſo much or little as it pleaſeth you. Firſt (anſwered *to deſire God*,) be-

cause this fruit doth never remain but in a pure vessel; it is therefore most necessary that thou dost make clean thy teeth, wash thy eyes, mouth, face, and hands. But where shal I come to water here (said *Desire?*) I will bring thee to a fountain of life (answered *to desire God*) which runneth and floweth both night day, and is called *Godly exercise*; besides, I will call some damsels of the house, that will be willing to wash and cleanse thee; *Desire* was glad in tarrying for these Damsels, and saw presently *To desire God* accompanied with these Ladies, and said, Behold friend, these Ladies must wash thee. The first is called *Courtesie*, the second *Unity*, the third *Pity*, the fourth *Mercy*, the fifth *Amiableness*, the sixth *Favour* the seventh *Meekness*, the eight *Zeal*, the ninth *Joy*, the tenth *Justice*, the eleventh *Fortitude*, the twelfth *Providence* or *Forecast*. And this last will give thee an herb that will provoke thine appetite for to eat thy meat with a better stomach.

For

For this fruit is only miniſtred to the hungry, and not to any others. The thirteenth Damſel is called *Long-ſuffering*, the fourteenth *Conſtancy*, the fifteenth *Peace*, the ſixteenth *Neatneſs*, the ſeventeenth *Diligence*, the eighteenth *Prayer*, the ninteenth *Labour*, and the laſt am I to *Deſire God*, and I am alwayes found in this company. And ſo long as thou art to be found among them they will further thee greatly in the eating of this fruit. And whenſoever thou doſt eat them, they will go alwayes with thee, and never forſake thee, unleſs thy ſelf beats them away, and doſt miſuſe them, for they themſelves are wondrous deſirous of this diet, and no ſooner they ſee this fruit, but preſently they ſwarm about it, even as bees about the honey: and there is no ſurer token that one hath had a taſte of theſe fruits, but when they ſee theſe Damſels about the door. *Deſire* was glad when he was waſht, and had taſted of the fruit. Brother (quoth

to *Desire God*) seing thou hast done this, thou must now sing also, for the servants of God do alwayes sing after their Meals, praising & thanking the Lord: and here is no body in the house that cannot sing. How shall I sing (quoth *Desire*?) Let us go within the house; said *To desire God*, where all the Musicians dwell. The first is called *Blessing*, the second *Honour*, the third *Praise* the fourth *Thanksgiving*: With these must thou sing, for they are very good and skilful Musicians, and have all good voices. The first Mucian, called *Blessing*, singeth the Superiours or Treble, and praiseth God for his great liberality. The second, who supplieth the Contratenor, called *Honour*, praiseth the Lord for his unspeakable and incomprehensible wisdom. And the third who is called *Praise*, singeth the Tenor, and praiseth him in his endlesse goodness, bounty, excellency, and generally in all that God is in himself. The fourth is *Thanks-giving*, and serveth the Base, who thank-

thanketh the Lord for all that he hath created, and for all his benefits moſt liberally poured and beſtowed upon all his creatures.

CHAP. XII.

How Deſire *did learn to ſing.*

THe Muſick, and the manner thereof, did pleaſe *Deſire* greatly. Behold (quoth *To deſire God*) wilt thou go hence, and return again from whence thou art come? Where ſhould I travel (anſwered *Deſire*) for to be better then I am here, where I am come with ſo much pain and labour? Now that I am welcome to a place where I may live in quiet and be comforted, I am not minded to change; for they ſay in a common proverb *He that is in bliſs, let him remain where he is.* And I tell you, I will not go hence unleſſe you do thruſt me out of the doors. It is not our cuſtome (quoth *To deſire God*) to turn any body out of the doors, unleſs they themſelves do deſire it, but

but rather do intreat them to ſtay. But becauſe they may know that we ſtand not in need of any) therefore ſometimes do ask them if they are deſirous for to go or not, but becauſe thou art willing to tarry here with us, thou muſt not be idle. What muſt I do (quoth *Deſire*?) All that they ſhall command thee (anſwered *To deſire God.*) And when I ſhal not be commanded at all, (ſaid *Deſire*) what ſhall I do then? Sing, (anſwered *To deſire God*) praiſe, thank, and magnifie the Lord. And whenſoever thou art about thy buſineſs, and doſt that is commanded unto thee, then thou mayeſt yet ſing to thy ſelf, for to keep thy thoughts from idleneſs. Further, wilt thou pleaſe our Lord and become his familiar friend, ſee that thou go to ſpeak oftentimes alone with him; and if thou wilt profit greatly, be daily converſant with him. Then ſhalt thou hear his anſwers, who will diſcloſe unto thee many ſecrets, wherby thou ſhalt grow familiar with him, & become

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one of his minions. May every man who will (ſaid *Deſire*) come in his chamber and ſpeak with him? I (quoth *To deſire God*) as far as he hath *Humility* in his company. I tell thee, it is the greateſt joy that we ſhould come to him; for he is of this nature, that he cannot abide to be alone; and how baſe ſimple ſoever a man is, yet he rejoyceth greatly in his company, and will have him to remain with him continually. For his nobility and worthineſſe is ſo great, that he doth not regard the external perſon: for there is no exceptions of perſons with him, if his ſpirit be humble; for one man hath coſt him ſo dear as an other, and hath created them all of one ſubſtance, the earth. I, which is more, the baſer and viler the perſon is, if he doth but debaſe and humble himſelf the greater favour and courtſie he ſheweth unto him, and will do him the more good. And I tell thee plainly, that the moſt part of thoſe that are dwelling here, are but of ſimplely

parentage and progeny. For God hath chosen those for his service, who were the abjects of the world, to the end that no body who dwelleth here should think him to be received and intertained for his deserts and worthiness, but only through the goodness and meer mercy of God. Therefore if thou art willing for to dwell here, and desirous not to lose but to profit and further thy self and procure that thy song be acceptable unto God, remember these four parts. The first is *Good-will*, the second *Humility*, the third *Patience*, the forth *Love* or *Charity*. And whensoever thou singest with these four parts, thou shalt never fail in thy songs. And although sometimes thou slippest a note or two, or else dost not sing fast enough, presently thou shalt come to the right Tune again by hearing only. With *Good-will* thou shalt sing the Superiours or Treble, for all the rest doth frame it self after it; and with the second and third, namely

with

with *Humility* and *Patience*, thou ſhalt ſing the Counter-tenor; for *Humilities* and *Patiences* doings are contrary to a mans will and wilfulneſs. And with the fourth, namely, *Love*, thou ſhalt ſing all manner of Muſick whatſoever, and that with thy ſoul, and the ſweetneſs of the Holy Ghoſt. But above all things do not forget to eat the fruit which thou haſt eaten in the Palace of *Humilitie*, namely, to *Diſtruſt in thy ſelf*, and the greater thy love and deſires is towards God, and the greater friend thou art of the Lord, give him the more of this fruit, for he loveth them well, and gladly eateth of them.

CHAP.

CHAP. XIII.

How To desire God, did bring Desire into the Chambers of the Lord with an Instruction to Prayer.

I Would pray you for to get one favour more at your hands, a which is, seing you have entertained me, and granted that I should dwel here, that it may please you likewise to bring me to my Lord, for to know him, and to do unto him homage and reverence. I am contented, (quoth *to Desire God*) go with me. *Desire* went trembling, that he now should speak with so mighty a King and Monarch in his Chamber, and stand before his Divine Maiestie, and was taken with such fear and trembling, that he neither durst nor could come before the Lord, in as much that he was minded to turn back again. But when he remembred again the nobility and unspeakable courtesie and goodness of this King, and how loving

loving and affable he was to every man, he comforted himself upon his graciousness, thereupon putting only all his trust and confidence. Tarry for me here at the door, said, *To Desire God*, for *I* will go see what my Lord doth, and tell him how thou art here to speak with him, *Desire* was yet fearful, studying what he should say unto the Lord, when he should come before him. Come hither (quoth *to Desire God*) I have told my Lord how thou art here, Go in therefore, and I will stay here for thee. *Desire* began with great reverence to go through the chamber of presence, and as soon as he did see the Lord, fell down flat upon his face, weeping bitterly and durst not once lift up his eyes for he remembred that he had been a mortall enemy of his Lord, and had done him oftentimes great injury and wrong in as much that he was not able to utter one word, but only did sigh and weep, thinking always that now he was in the presence of this endless goodness, whom

whom he had so oftentimes and so grievously offended. What meaneth this (quoth our Lord?) wherefore dost thou come hither, dost thou not speak? Arise and let me know thy desire. What can or shall I speak before thy incomprehensible Majesty, (answered *Desire*?) O my Lord I am not worthy to open my vile and unclean mouth in thy sight, but suffer me now to bewail by silence, sighs, and tears, my fore-past wickedness and iniquity. Wherefore are thou come hither (quoth our Lord?) I am not come hither my Lord (answered *Desire*) for I do not think, that I have deserved to dwell here in thy house, much less to come in thy Majesties Chamber and presence. Who hath brought thee hither, then said our Lord? Thy grace hath drawn me hither, it hath caused me to be called, and commanded to let me come in, and to have access unto thee: I cannot tell, my Soveraign, what cause hath moved thy Majestie hereunto, or wherein thy grace hath need of

me;

me; for it would ſuffice me and be too much, that ſuch a one as I am, might be the leaſt of the ſervants in thy houſe, and yet deſerve not ſo much, and am altogether unworthy of it. But ſeing thy goodneſs hath now called me, and that it pleaſeth thee, that I ſhould dwel here and ſpeak unto thee, open thou my lips, and teach me what I have to ſay in thy preſence; power in me the ſpirit of fear and reverence, to the end thy Majeſtie be not offended, or in diſhonour ſerved by me, and deſpiſed of ſuch a wicked and vile ſinner as I am. Rather I would be ready to ſuffer a thouſand deaths then to offend and deſpiſe thy highneſs. For hereby I ſhould diſhonour and injure the Angels, Archangels and all celeſtial powers, who intirely love thy goodneſs, and ſerve thee with ſuch zeal, glory, and reverence. Declare unto me, O Lord, what I ſhall ſpeak, and direct me in all my doings; for I commit my ſelf wholly into thy hands yeelding my ſoul and body wholly unto

unto thy Majesty: Give me, O Lord the spirit of *Humility*, to the end I may serve thy Congregation and Children the better, and that my service may be pleasant and acceptable in thy sight for thy Name's sake and that thy Majesty may be honoured and praised in me.

CHAP.

CHAP. XIV.

Instructions given by our Lord to Desire for to rule and govern himself.

ARise, quoth the Lord to *Desire*, and fear no more: and if thou hereafter wilt become a new man, and such a one as thou oughtest to be, then I will remember no more the injury which thou hast done me and put out of my memory all thy misdeeds and offences wherewithall thou hast grieved me so oftentimes. But because thou mayest amend and become better, I will teach thee four words, which will profite thee not a little, If thou dost remember and printest them in thy heart. Take these two, I, and *thou*; which are the two first: and the other two, *Slave*, and *King*. And if thou canst rightly put these words in parctice, they will bring thee to great vertue and perfection, and defend thee against all thy naturall and unbridled affections, and cause thee to remain and live with every man in peace and unity. I pray thee my

my only Lord and Soveraign (quoth *Desire*) that it may please thee to shew unto me how I might best exercise my self with these four words. Thou mayest refer all thy exercise to these words; for they contain in them a great and deep knowledge, whereof one might write wonderfull great Volumes, & whereby (without books) one might likewise attain to great perfection. Therefore, whensoever thou comest to speak with me, or goest about any thing which is commanded thee, and art altogether faint, cold, and unwilling, then perswade thy self that I do speak to thee these words, I, and *Thou*, and no more; and thus forget all the world, and think that there is no body in the world but I and *Thou*. The other two words, *Slave* and *King*, shall serve thee for to deal and frequent with them: first of all, in imagining that thou art slave unto them all, and by these means thou shalt become humble and obedient. Secondly, that thou art thine own King, and that I make all

all Kings rich, and beſtow upon them, pleaſure and goods abundantly. Let this inſtruction at this time ſuffice thee, & thus depart in peace. Wherefore wilt thou, O Lord, that I ſhould go away, ſaid *Deſire*? Becauſe, anſwered the Lord, thou ſhouldſt not think that thou haſt deſerved it, and art worthy to remain always with me, but only as long as I think good, or whenſoever I call or ſend for thee, to the end thou become not preſumptuous or vain glorious. Therefore, whenſoever I will have thee, I will ſend for thee: yet before thou goeſt hence leave thy heart with me, to the end, in what place ſoever thou comeſt, that the chiefeſt and the beſt may ſtill remain with me. I am hereunto willing, my Lord, quoth *Deſire*, I give thee frank and freely my whole heart. I am content, anſwered the Lord: that now it remain with me; but think not that thou canſt do it ſo oftentimes as thou wilt thy ſelf; and beſides, I will never keep it with me without the profit and furtherance to humility. But yet of

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one thing which thou knoweſt not I will admoniſh thee which is, the more croſſes, adverſities and miſeries I lay upon my ſervants, the more joy, comfort and bleſſedneſs I am minded and endeavour to beſtow upon them. But wilt thou leave thy dog *Good-will* here with me, for well may he remain here if thou commend him every day unto me, and do not thy ſelf take him away from me. Wherefore (quoth *Deſire*) Is it neceſſary to commend him every day unto thee? Will not once ſuffice? No, anſwered the Lord, not becauſe I ſhould forget it; but becauſe thou ſhouldſt not become to forget me, and that thou mightſt alwayes have occaſion to have me in remembrance, to the end I may do thee good, and come to ſuccour thee in time of thy trouble and neceſſity. For what doth it help or profite me, whether thou haſt me in mind or not? I thank thee my Lord, quoth *Deſire*, that thou doſt acquaint me before with thy will and pleaſure, whereby only thou

thou workeſt and bringeſt to paſſe in us all things, as if thou ſhouldeſt ſeem to ſtand in need of us, where it is only put to our profit and ſalvation.

CHAP. XV.

How Deſire *did exerciſe himſelf, and what profit he reaped thereby.*

Deſire departed out of the Lords Chamber, leaving his heart behind him, and did find *To Deſire God* watching at the door. What haſt thou done ſo long within (quoth *To deſire God*) doſt thou think that many words pleaſe the Lord? Sometimes thou ſhalt do more with one word with him, then with a hundreth. Ah, Sir, anſwered *Deſire*? I think that I have not been long with him. Go within, anſwered *To deſire God*, ſeing thou art now entertained here I will go into my Chamber (ſaid *Deſire*) Go in the name of the Lord (quoth he.) *Deſire* daily remembred the four words which the Lord had given him, oftentimes repenting

ing I, and *Thou, Slave and King*, and sometimes did part, confound, and mingle them together, but they fell alwayes right, for he took the one, and said, I, and then the other, *Slave*. Yet I speak right (quoth he) for I am for the love of my Lord a *Slave*. Sometimes he took the other, and said, I, *King*: I do not misse yet, for I am a *King* (said he) being Gods servant, for to serve him, is to command, to govern, and to be a mighty Prince.

FINIS.

Hill Burton

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